

^{Anal.}
CHRISTIAN
HVMILIATION,

OR,
THE CHRISTIANS
FAST.

A Treatise declaring the Nature, Kindes,
Ends, Vses, and Properties of a Religious
FAST:

Together with a briefe Discourse concerning
the Fast of LENT.

The second Edition, revised and enlarged.

Whereunto is added *The Epicures Fast.*

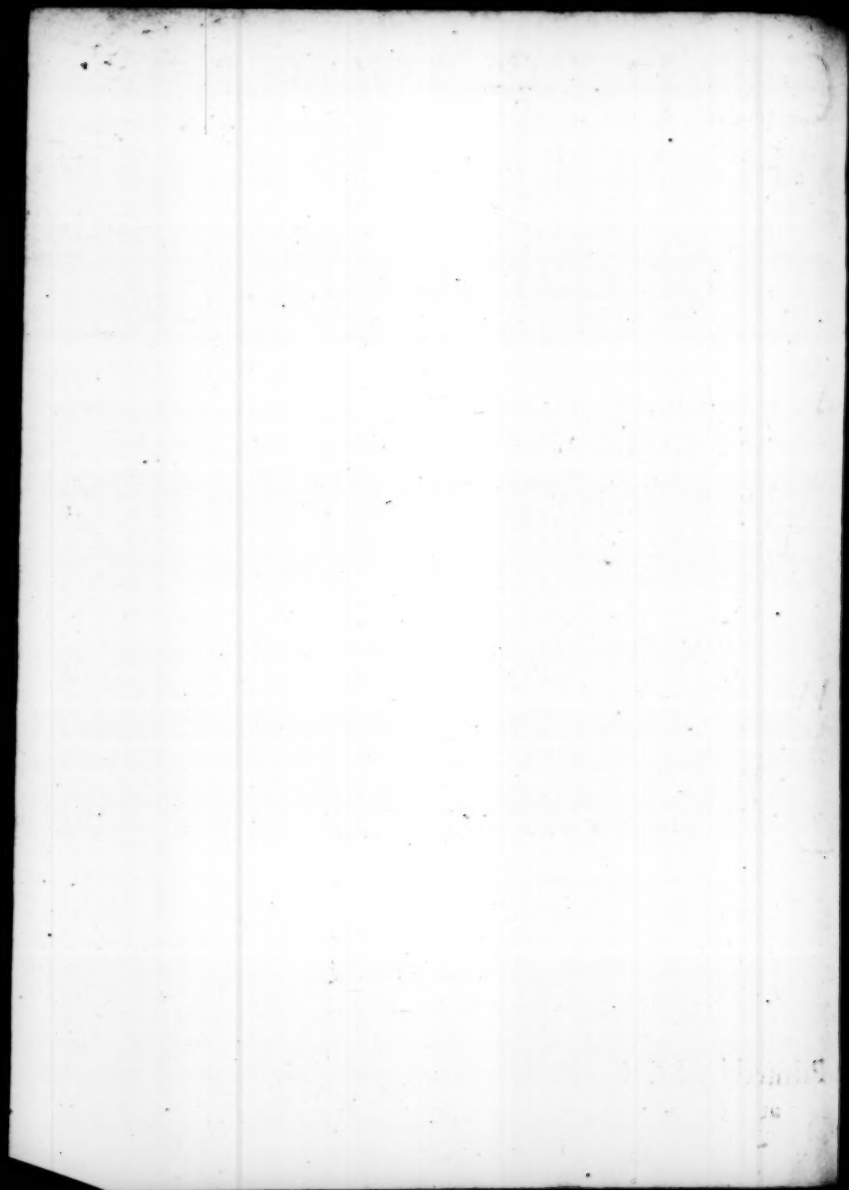
By *Henry Mason*, Pastor of Saint
Andrewes-Vndershaft London.



L O N D O N,

Printed by *M.F.* for *Iohn Clarke*, and are to be sold
at his Shop vnder *S. Peters Church* in *Corne-hill.*

1627.





TO THE RIGHT
WORSHIPFULL,

D^r. *Henry King*, Arch-Deacon
of *Colchester*, Canon Residentiary of
the Cathedrall Church of *S. Paul*, and
eldest Son to the worthy Prelate D^r. KING,
late Bishop of *London*.

Reuerend Sir,



Auing vpon occasion
heretofore looked som-
what into the nature &
properties of a religious
Fast, I found it so plea-
sing to God and so pro-
fitable for men, that I
was thereupon induced not onely to make
vse of it in mine owne practice, but to com-
mend it also in the exercise of my Ministe-
ry, to my Hearers and Parishioners. And
for the same reason, I haue now aduentured

The Epistle Dedicatory.

to offer my Meditations on this subiect to the view of the world abroad; hoping that some may be occasioned hereby to make a better vse of this holy discipline, then of late yeeres men haue beene accustomed to doe. For howsoeuer I haue incurred some mens censures already, by speaking mine opinion in some points, which they relish not; and shall now in all likelihood, by printing it, incur the censures of other moe, especially of such forward spirits, as vse to condemne before they consider; yet I hope I shall be able to approue my Conclusions to the moderate and iudicious Readers. For (if I doe not much mistake my selfe; and if I erre, I desire to bee directed better:) I haue on my side first of all the holy and blessed Scripture, the supream Iudge of Controuersies, against whose sentence there can lye no exception or appeale. Secondly, I haue also the constant and vniforme consent of learned Fathers, and of the Primitiue and ancient Church, whose vnanimous iudgement all sober men will so farre respect, as not to swarue from it, vnlesse they can cleerely
proue

The Epistle Dedicatory.

proue that it swarueeth from Gods Word.
And lastly, I haue also the approbation of
this present Church of *England*; whom her
owne children may not lightly esteeme,
without contempt offered to their heauen-
ly Father: and I for my part, do so much re-
spect and reuerence her, that besides the Ob-
seruance, which is due to her as my Mo-
ther, I am also perswaded in my soule, that
she is the purest and best reformed Church
in *Europe*; and doe bleesse God vpon my
knees, that hath appointed her to bee my
Mother, and my selfe to be bred & brought
vp in her lap. In which perswasion, beside
the maine reasons or grounds of my beliefe
not now to be insisted vpon, I am the rather
confirmed also, because I know it was ever
the constant opinion & profession of your
worthy Father, my much reuerenced Lord:
whose iudgment I doe highly & deserued-
ly esteeme; and whose memory I shall euer
desire to honor with all dutifull and thank-
full respect. And were he now aliue, I
should not seeke a Patrone for this little
Booke elsewhere. But since that God hath

The Epistle Dedicatory.

translated him from vs into the company of the glorified Saints; as I could not diuer my thoughts altogether from him, but should rather haue offered this poore seruice to his Ashes, then not to haue mentioned my respectiue dutie to his name: so I could not find any better resemblance of him vpon earth, in which I might see him pourtrayed and in some sort made present to me, then in your selfe, who being his first borne, do beare a liuely image both of his person and vertues. In regard of all which, my humble request is, that you will accept of this small Treatise in stead of him who is gone, and suffer it vnder your shaddow to beare your Fathers name. And so, with my best prayers for your happinesse, I leave you to Gods blessing.

*Your most affectionate
and obliged friend,*

HENRY MASON

A Catalogue of the most necessary Authorities here cited.

- Alsted *Theologia Polem.* 4°. Hanov. 1610.
 Ambrosij *opera.* folio. Paris. 1614.
 Iosephus *Angles in 4. Sentent.* 4°. Burgis, 1585.
 Antiquit. Liturg. 8°. Printed (as it seemes by the privilege annexed) by Bellerme at Doway. 1603.
 Augustini *opera,* folio. Colon. 1616.
 Azorij *Instit.* parts 1. Colon. 1602.
 Baro in *Ionam.* folio London, 1579.
 Baronij *Annales.* folio. Col. 1609.
 Barradius in *Evang.* 10. 2 fol. Mogunt. 1605.
 Basilij *opera,* Græco-Lat. fol. Paris. 1618.
 Bellarm. *Controv.* fol. Paris. 1608.
 Beyerlinck *prompt. morale.* parts 3. 8°. Colon. 1616.
 Binij *Concilia,* fol. Colon. 1618.
 Lucas Brugensis in 4 *Enig.* fol. Antw. 1606.
 Buxtorf. *Synag. Iud.* 12°. Hanov. 1612.
 Calvinus in *Pentateuchum* fol. Genev. 1583. et in 12. *Prophetas* fol. Genev. 1559.
 Caranza *summa conciliorum* 16°. Lugd. 1600.
 Cartwrights *Description of a true Fast.* 16°. London, 1580.
 Cassiani *opera* 8°. Duaci, 1616.
 Christoph. à Castro *Historia Deipara virginis* 8°. Mogunt. 1610.
 Chrysostomi *opera,* Græco-Lat. Paris. 1621.
 Cornarus *de vita sobria commodis:* added to the end of *Lesseus his Hygiasticon.*
 Costeri *Enchirid.* 8°. Col. 1600.
 Danxi *Isago.* 8°. Genev. 1583
 Epiphaniij *opera,* Græco-Lat. fol. Paris. 1621.
 D. Featly his *Handmaid* 12°. 1626. the 2 edition.
 D. Field of the *Church* 4°. London. 1606.
 Fernelij *opera,* fol. Francof. 1592.
 Filetaci *opera* 8°. Paris. 1614
 Filliucij *Moral. quæst.* folio. Lugduni, 1622.
 Godwyn his *Moses and Aaron* 4°. London, 1626.
 Gomari, Arin. *Treecat.* Col. leg. 4. *Disput.* 8°. Rostedami, 1622.
 Hallen-

- Hasenmuller, de *Iej. Iesuit.* 8°. *Francos.* 1595.
 Hebraeor. *Calendar. editum à Genebr. & prafix. Comment. in Pfalmos.*
 Hieronymi *oper.* *Paris.* 1609
Fefli Hommij 70. *Disp. Theol.* 8°. *Ludg. Bar.* 1614.
 Hookers *Eccl. Polis.* fol. *London,* 1597.
 Hofpinian de *Feflis,* fol. *Tigur.* 1611.
 Ianfenius in *Concord. Enäg.* fol. *Lugd.* 1596.
 Godefredus Kempens in *pass. Domini* 8°. *Colon* 1614.
 Kemnitij *harmon.* fol. 1614.
 — *Examen. Concil. Trid.* fol. *Francos.* 1596.
 D. King on *Ionas* 4°. *London,* 1618.
 Leonis *opera* 8°. *Lovan.* 1566
 Lessius de *Iuft. & iure,* *Antw.* 1612.
 — *Hygiasticò* 8°. *Antw.* 1614
 Lindani *Panoplia.* *Colo.* 1575
 — *Apologet* 4°. *Antw.* 1568.
 Lorinus in *Att.* folio. *Lugd:* 1609
Iob. M. dina, de Iej. 4°. *Brixia* 1606.
 Arias Montanus in 12. *Prophetas,* 4°. *Antw.* 1583.
 Nicephori *Hift.* fol. *Francos.* 1588.
 Pifanus de *Abftin.* 8°. *Colon.* 1579.
 Plutarchi *opera, Græco-Læ.* fol. *Francos:* 1599.
 Polanus in *Dan.* 4°. *Bafil.* 1599.
 Quintiliani *Inftis.* 8°. *Lugd.* 1575.
 Reginaldi *praxis fori pan.* *Col.* 1622.
 Ribera de *Templo.* 4°. *Lugd.* 1593.
 S. Edw. Sands *Relation* 4°. *London.* 1605.
 The Scottish *Treatise of Faf.* 16°. *London.*
 Serarius in *Iudith, &c.* folio. *Lutet.* 1611.
 Sigonius de *Iure Ciniuum Romanor. &c. & de rep. Hebraeor* fol. *Frans.* 1593.
 Sixti Sen, *Biblioth.* fol. *Colm.* 1586.
 Springlius de *hodiern. born.* 4°. *Oppenheim.* 1618.
 Stapletoni *opera,* *Lutet.* 1620
 Toftati *opera,* fol. *Colo.* 1613.
 Vafquez. in *tertiam Thoma,* 10. 3 fol. *Antw.* 1614.
 Nicol. Vedel, in *Ignatij Epiftol.* 4°. *Genev.* 1623.
 Iob. Vigucrij *Inftit.* fol. *Lugd.* 1571.
 Barthol. Westhemer. *Conciliatio Patrum.* 4°. *Tigur.* 1563.
 Zanchius de *Redemptiõne,* fol. *Neoftad.* 1597.

I

THE
CHRISTIANS
FAST.

Here are but * two wayes to please God, and by pleasing him, to come to eternall life; eyther perfe& obedience to Gods Law, when a man is void of all sinne; or vnfeined repentance, by which a man may obtaine Pardon for his sinnes. By the first way, *Adam* in his innocency might haue obtained happinesse: but since *Adams* fall, there is no way left but the second. For *all haue sinned, and are deprived of the glory of God.* And now the Scriptures do presse repentance the fore-runner of pardon, as that without which we cannot be eyther freed from sinne, or receiued to Gods fauour, And this is the cause, that Gods children haue so vsually accustomed themselves to all meanes of humiliation, by which they might eyther encrease or expresse their repentance and godly sorrow. Amongst which meanes they found none more effectuell (& therefore amongst them we finde none to haue beene more vsuall) then abstinence and fasting. The consideration whereof, together with the condition of our times, hath prouoked me to looke into the nature of this thing, which eyther was too much

B vfed

a Mat. 4. 2.

used in former times, or else is a great deale too much neglected in ours. And that I might have some directions to rule my meditations by, I thought it convenient to take for my groundworke, the words of the Euangelist, where hee saith of our blessed Sauour; *a And when he had fasted forty dayes and forty nights, hee was afterwards an hungred.* In which words there are three things specified: first, what our Sauour did, *he fasted*: secondly, how long hee continued herein, *forty dayes, and forty nights*: thirdly, what befell him in the end, *hee was afterward an hungred.* And within the compasse of these three things, I shall (God willing) bound and comprise my following meditations. In handling whereof, I thinke it not amisse to prescribe to my selfe this method. First, to speake of fasting in generall, and as it is considered by it selfe. Secondly, to consider it as it was heere practised by our Sauour. And lastly, to adde a few words of our Sauours hungring, which is the consequent of his abstinence and fasting. And first, for fasting in generall, there are these things to be considered.

1 *What fasting is, & what this word doth import.*

2 *What sorts of fasting are commended to vs in Scriptures for our vse.*

3 *How and wherein it may further vs for holy duties, and workes of Gods seruice.*

4 *What conditions are required in our fasting, that it may be accepted.*

5 *In what cases, and for what purposes it may serue vs to obtaine help and fauour from the Lord.*

Secondly,

Secondly, for fasting, as it was exercised by our Saviour, wee haue these poynts to consider of:

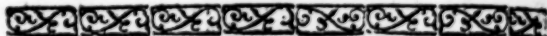
- 1 *Why our Lord did fast at all.*
- 2 *Why he fasted forty dayes, and forty nights.*
- 3 *When, or at what times, men may or ought to fast.*
- 4 *How long a Christian should continue his fast.*
- 5 *What we are to thinke of that forty dayes fast of Christians, commonly called Ieiunium Quadragesimale, or Lent-Fast.*

These, with a brieft touch of Christs hungering, which is the third generall point, are the subiect and matter of the Discourse following:

* Whereas I said in the beginning, *There are but two waies to please God, &c.* some except against it, because (as they say) I seeme to exclude Faith, without which it is impossible to please God. And the like exception they might make because I mention not Hope and Charity, and all other graces of sanctification.

Ans. 1. This reason is as good, as if I should haue said, There are but two visuall waies from London to Oxford, the one by Colebrooke, & the other by Vxbridge; so that he who eyther cannot or will not goe by the former, must needs goe by the later: & they should reply, Nay, that is not so; for vnlesse a man passe on by Beconsfield, and Wickam, and Tetworth, he will neuer come to Oxford. For as when I named the way of Vxbridge, I included euery Towne and passage that lyeth in the same Rode: so, when I name the way of Repentance, I include Faith and Loue, and whatsoeuer else is required of a repentant sinner to eternall life.

Ans. 2. That there are but these two wayes, is cleare, because if a man go aright in either of these two waies, he is sure to come to heauen: & vnlesse he goe the one of these waies, that is, vnlesse he be either void of all sin, or doe repent for his sin, he can neuer come thither.



CHAP. I.

What Fasting is.



He most vsuall description of Fasting is, that it is an *Abstinence from meat and drinke*. And this description is very agreeable to the manner of speech, vsed by the Scriptures; which when they speak of fasting, doe many times mention, and alwaies intend an abstaining from food. As *Ester. 4. 16.* *Goe (saith Ester) gather together all the Iewes that are present in Shushan, and fast yee for mee.* But how shall this be done? It followes; *And neither eat nor drinke three dayes, night or day: I also and my Maides, will fast likewise.* And so *Ionas 3. 7.* *Let neither Man nor Beast, &c. taste any thing. Let them not feede, nor drinke water.* And *Luke 5. 33.* *Why doe the Disciples of Iohn fast often, &c. but thinne ease and drinke?* Which speech another Euangelist doe expresse in these words: *Why doe the Disciples of Iohn, and of the Pharises fast, but thy Disciples fast not?* Where wee may note, first that *S. Luke* maketh an opposition between fasting, and eating or drinking. Secondly, That that which *S. Luke* calleth *eating and drinking*, the other Euangelists call *not fasting*. And by both these wee may gather, that fasting includeth an abstinence

• Mark 2. 18.
Mat. 9. 14.

abstinence from meat and drinke. But thus farre the point is cleare.

Onely a further question may be asked, what kinde of abstinence this is; whether totall and entire, from all meat and drinke, and from tasting of any thing, as the men of *Nineueh* and *Ester* seeme to speake: or whether a partiall kind of abstinence; which is a forbearing of nourishing and pleasant meat onely, may not sometimes suffice, as that place of *Daniel* seemeth to import, where the Prophet speaking of his fasting, saith, *I ate no pleasant bread, neyther came flesh nor wine in my mouth, &c. til three whole weekes were fulfilled.* ^a Dan. 10. 31

For answer hereto, it must first of all be noted, that abstinence vsed in a fast may be considered two wayes. First, in respect of one onely act or time of abstinence, continued without any interruption; as when it is said, that the Israelites ^b *wept and fasted that day, untill euen;* and that the Iewes should ^c *fast, and not eat nor drinke three* ^b Iudg. 30. 26.
^c Ester 4. 16. *dayes, day or night;* and that our Sauour ^d *fasted* ^d Mat. 4. 2. *forty dayes and forty nightes:* there is meant one continued act or space of abstinence, without any intermission or interruption of the abstinence then vsed. Secondly, It may bee considered in respect of many multiplyed acts, or distinct times of abstinence, one immediately following after another. As for example, when it is said of the men of *Iabesh*, that they *fasted* ^e *seuen dayes;* the meaning is not, that they fasted so long, by one continued and vnterrupted act of abstinence, but that they fasted euery one of those 7. dayes, ^e 1 Sam. 31.
vlt.
^f 1 Chron. 10. 12.

a Osiander in
1 Chron. 10. 12

b Erat istud ie-
iunium secundū
Mor. m. Hebræ-
orum, scilicet,
quod non come-
derent tota die
aliquid usque ad
Solis occasum,
Tostat. in 1.
Regum, cap.
31. ad finem.
quæst. 18.

c continuauerunt
hoc ieiunium ad
40 dies, sed ita,
ut suo tempore,
v.g. vespere ali-
quid panis &
aque sumerent
ad sustentandam
naturam, pag.
415. col. 2. C.
d Ioseph, An-
gles in 4. de ie-
iunio, q. 3. diffic.
1. p. 383.

cating nothing all the day long, and at euening making a spare and course meale, as was agreeable to a time of mourning. Thus not onely a *Osiander* among the Protestants, but among the Papists *b Tostatus* doth interpret that place; and addeth withall, that this *fast* of theirs was according to the custome of the Iewes, which was, that they did not eate any thing all the day long, till the Sun-set, but then did eate. And *Corn. a Lapide* writing on *Ion. 3. 7.* saith * that the Niniuites continued their *Fast* for forty daies space, but so that at the vsual time, i. the euening they tooke some bread and water to preserue nature. And in the like sense, they of the Romane Church do say, that them- selues fast all Lent, when notwithstanding, they doe not without interruption obserue that kinde of abstinence, which themselves require in a *Fast*: for on Sundayes at least, all Lent long, they inter- mit their abstinence, and fast nor, no not after their owne manner of fasting. If abstinence or fasting bee meant in the former sense, it may in the dialect of the Schooles bee called *d ieiunium continuum*, a cōtinued fast; if in the later, it may be called *ieiunium interpolatum*, an interrupted fast. And so when it is said that *Daniel* fasted 3 weekes, and the men of *Iabesh* seven daies; the meaning is, they fasted so long *ieiunio interpolato*, *non continuo*, by an interrupted, not by a continued and vninterrupted abstinence. Sometimes then a man may be said to fast such a space of time, because all that time he vseth such abstinence, as is required in one vninterrupted act or time of fasting; and some-

sometimes againe hee may be said to fast so long or for such a time, because hee vseth sundry such multiplyed acts or times of abstinence, or because hee vseth many such Fasting-dayes together, one after another.

This being first noted for a ground, my answer to the doubt is :

Ans. 1. If we speake of a fast, as it consisteth of one onely single act, without interruption of the abstinence required, then it is vnheard of, in Scriptures, that there is any vse of meate or drinke, or tasting of food, while that fast lasteth. But if wee speake of a fast as consisting of many such acts, multiplyed & added together, then it is necessary, that some refreshing be had between those seuerall acts or distinct times : and vsuall it is, that such refection then vsed, should be sparing for the quantity of meat, and homely for the quality of it. And such a fast as this, was that of *Daniels*, when hee saith : *I was mourning three full weekes, I ate no pleasant bread. &c.* For the meaning is, that hee fasted every day for three weekes space, without eating or drinking or tasting any food all the day long : but when the day was ended, he brake off his abstinence, by a slender supper. And so this place proueth not, but that a Fast doth include a totall abstinence from all meat. And this to be the meaning of the place. I am induced to thinke, because the words doe import so much, and the custome of the Iewes in their fasting doth require this construction. For the learned doe agree, that this was the custome of the Iewes, that when they fasted,

fasted, they did eat nothing all day, till the evening; that by reason of this custome, when men are said to fast many dayes, it may reasonably be vnderstood, that they fasted all the day, and at night ate something: and that for this cause *S. Mat* *them* did say that Christ did fast forty dayes, and forty nights; adding the mention of nights, lest men should thinke that he fasted those forty dayes according to the custome of the Iewes, eating at night, after he had abstained from food all the day. To this purpose *Tostatus* ^a saith, that Christ is said to fast as well the nights as the dayes, for two reasons: first, because of the custome of the Iewes. For they, when they fast, doe eat nothing all the day, till after Sun-setting, and at night, when Starres appeare, then they eat. And therefore, if it were said (saith he) that Christ fasted fortie dayes, it would be vnderstood, that at nights he did eat, as the Iewes were wont to doe. And Maldonat, ^b *The Euangelist* (saith he) added the mention of nights, that he might shew that Christ did not fast after the manner of the Iewes; who taking no meate nor drinke all the day, did eat at night. And Lucas Brugenfis, ^c *There is mention added of nights*, lest a man should thinke, that this Fast of our Sauiour, was such as the Fast of the Iewes was, according to the Law; who being commanded to fast by day, might eat in the evening. And in the like sort

^a *Tam diebus, quam noctibus ieiunabat Christus. Hoc autem dicitur propter duo: primo propter consuetudinē Ieiunij Iudeorū. Nam Iudaei, quando ieiunant, per totam diem nihil comedunt, nisi post occasum Solis, cum incipiunt apparere Astra, per noctem comedunt. &c. Si e.g. diceretur quod Christus ieiunauit quadraginta diebus, intelligeretur, quod per noctes comedebat, sicut Iudaei solitum erat.* Tostat. in 4. Matt. q. 11. pag. 372. B. ^b *Aut ideo diebus Euangelista noctes adiicit; ut in liceret eum non Iudeorum more ieiunasse, qui per diem nihil cibi posuere sumentes, noctu vefcebantur.* Maldon. in Matt. 4. 2. ^c *Noctium additur mentio, ne putes, Ieiunium fuisse, quale Iudeorum iuxta legem, qui interdum ieiunare iussi, vespere noctisque edere poterant.* Luc: Brugenf. in Mat. 4. 2.

Iansenius c; There is mention also of nights (with he) as there is likewise in the Fast of Moses, to distinguish Christs fasting frō the fasting of the Iewes, who fasting all day, at night did take meate. And if this was the custome of fasting at those times, and this the vse of speech among that people, That if men were said to fast some dayes, without expresse mention of nights, it would be vnderstood, that he did not eate nor drinke any thing all the day, but did eate at night: then, in all reason of the world, we must in that sense vnderstand these words of the Prophet *Daniel*. And so learned *Kemnitius*^d and others also doe vnderstand them.

Ans. 2. Secondly, I answer, That a Fast is either properly so called, or improperly, and by an imperfect kinde of partaking with it. ^f Properly he is onely said to fast, that abstaineth from all foode, whether meat or drinke. And improperly or imperfectly a man may (perhaps) bee said to fast, when hee forbeareth pleasant and nourishing meate, & contenteth himselfe with course feeding. And in this sense, if any man doe abstaine from Flesh and Wine, and other such strong nourishment, that hee may expresse a holy and religious sorrow, I will not gain-say him, if he call it a Fast; but I must adde withall, that it is an improper and imperfect kind of Fast, and such as I no where finde so called in the Scriptures; nor, as I thinke, is it to be found in the ancient Fathers and Writers of the Church.

parce vel tenuiter viuere, vel etiam à prandio aut cœna abstinere. Idem iudicium est de ieiunio in quo adhibetur ciborum delectus. Alsted. Theol. Polim. part 4. de Ieiun. Contr. 1. pa. 306.

C

Ans. 3.

c *Noctium etiam fit mentio, quemadmodum & in Ieiunio Moysi, ad distinctionem Ieiunij Christi à Ieiunij Iudaorū, qui tota die Ieiunantes, in vespere & nocte cibum sumperunt.* Ians. harm. cap. 15. pag. 124. col. 2. d Harm. Euan. gel. ca 31. Pericop. 6. pa. 817. & Exam. Conc. Trident. part. 4. de Ieiun. nu. 25, 26. pag. 89. col. 2. e Barthol. Westhemer. cont'en. Script. & Patrū tit. de Ieiunio, pag. 538 & 10. Viguierius Instit. cap. 7. § 3. ver. 1. pag. 190. f *Perpetua 5. Scripturae phrasibus et sanctorum omnium in V. & N. T. praxis aperte docent eos deum verè ieiunare, què propositus ab omni cibo abstinēt, siue per unū, siue per plures aliquot dies. Improprè tamen Ieiunium dici potest, cum quis*

Ans^r 3. Thirdly, I answer, That this partiall and imperfect abstinence, may not go, no nor so much as for an improper or vnperfect Fast, vnlesse the meate that is then vsed, bee sparing and courte, and such, as that it may in part afflicke Nature, while it doth in some sort refresh it : such as *Daniels* was, when he ate *no pleasant bread, nor dranke no Wine*; and by vsing of which in place of his ordinary food, he is said to *chasten himselfe*. For else, if there bee a forbearing of one meate, that we may glut or fill our selues with other; or an abstinence from one kind of food, that we may feede on another no lesse strengthening, and such as doth content Nature as well: this is no fasting at all, but a changing of pasture rather; nor is it an abstaining from meate, bun an vsing of variety of Cates.

And out of this I deduce two conclusions:

1. That they who thinke themselves warranted by *Daniels* example in this place, to eate their dinner when they keepe a Fast, doe greatly deceiue themselves, & much mistake the Prophets meaning.

2. That they who thinke that *Daniels* practice doth iustifie their choice of meats, in their time of fasting, when they forbear flesh onely, and feed on all sorts of fish, and eate cherishing rootes, and drinke the strongest Wines, are much mistaken, and build vpon a sandie ground. For *Daniel* did neither dine, nor drinke Wine, nor eate any pleasant meat.

Dan. 10. 12.
Sunt qui vinum
nō bibunt, ut ali-
orum expressione
pomorū alios sibi
liquores, nō salu-
tis causa, sed iucū-
ditatis exquirāt,
tanquam non sit
Quadragesima
pie humilitatis
observatio, sed no-
na voluptatis oc-
casio. August. de
diuers. serm. 74.
ca 9. pa. 499. H.

CHAP. II.

What sorts or kinds of fasting are commended to vs in Scriptures.



IN the Scriptures wee find diuers kinds of fasting mentioned; some whereof are commended for religious vses, and others are passed ouer, as no way concerning the spirituall state of our soules. For differencing whereof, we may note these distinctions following.

1. *Dist.* Some Fasts are *necessary* and by constraint, when men are compelled to fast, because they haue not either stomach or meate. Such was the fast of the Egyptian, who was forsaken by his company, & being left sick in the Fields, was almost dead for want of victuals. And some Fasts again, are *voluntary*, vndertaken of a mans own accord, and by his owne free choyce; of which kind there are many examples in the Scriptures. The former of these is rather a hungering then a fasting: for, *Fasting is an act of the will, but hunger is of necessity*, and whether a man wil or no; as *S. Austin* speaks. And therefore this can bee no act of vertue, because it is not voluntary, but necessarie. And consequently, it is not that Fast that is commended for Religions sake. And therefore the voluntary Fast onely, is it which belongeth to this place, and is for our purpose.

1 Sam. 30. 12.

2. *Ieiunium voluntatis est, famemes necessitas:*
Aug. in Psal. 42.
pa. 138. F.

2. *Dist.* Voluntary Fasts are of two sorts. They are either *worldly* and *profane*, or *religious* and *holy*.

Worldly and *profane* I call those, whose end is for some worldly use, or for some respect belonging to this life. And these are diuers. For sometimes men may fast for effeing of some worldly businesse with better speede; as *Saul* and his soldiers did, when the people tasted no food, because the King had *adiured them*, saying; *Cursed be the man that eateth any foode untill Euening, shall may be auenged on mine enemies.* Where we see the reason of this fast was, because the King would not allow them any time of eating, for that they might bestow all the time in pursuing of the Enemy. And so in like sort a man may fast for his health, that he may cōcoct his vndigested humors, & for his gaine, that he may spare his purse; & for the publike good, that he may preserue the breede of Cattell: ^a yea, and for very luxurie, and of a gluttonous disposition, that he may keepe his stomach for better cheere. When men fast for these or any such like other ends, their Fasts are worldly and profane, and therefore haue no place among religious exercises.

The second sort are *holy* and *religious* Fasts. And so I call those, which are intended and do serue for some speciall use, which concerneth Gods glory, and the good of a mans soule. To this purpose is that, which wee reade in the Prophet, where G O D speaks thus to the people; ^b *When ye fasted and mourned in the fifth & seuenth moneth, euen those seuentie yeeres, did ye at all fast vnto mee,*

¹ Sam. 14. 34.

^a Non laudatur in illo ieiunium, qui ad luxuriosam canam seruat ventrem suū. Aug. in Psal. 43. pag 14: E. Ieiunant quidā, (ait Augustin) ne venirent viliis praecupent, & non possunt intrare pretiosa. Dantes Ilagog. p. 3. de vita hominis Ca 32. ^b Zach. 7. 5, 6.

me, euen to me? And when ye did eate, and when ye did drinke, did ye not eate for your selues, and drinke for your selues? In which words we may note, how God doth reiect the Fasts of this people, because they were not vnderaken for GOD and his seruice, but for themselues, & to serue their owne turnes. And this sheweth, that the Fasts which please God, must be such as may serue for spirituall & holy vses. And therefore these Fasts doe only belong to this place. And consequently, wee may fitly define a religious Fast, as a learned man hath done; *c* That it is a voluntary abstinence from meate and drinke for Religions sake.

But heere a question may bee asked, which it will be requisite to resolue before I goe on. For it may be demanded, If the end of our fasting be that which maketh the difference between *religious* and *profane* Fasts; what if both these ends doe concurre and meete together in one and the same act of fasting? As for example, I may fast for my bodily health, and for the preuenting of some distemper, that fulnesse would breed; and yet at the same time, and by the same act, I may beat downe my body, and make it more seruiceable to the soule, and I may withall prevent pride & wantonnesse, which full-feeding might procure. Or (which is all to one to purpose) I may fast to tame the pride of the flesh, and to humble my selfe for my sinnes; and withall, by the same meanes, I may both saue my purse, and further my health, and preuent sicknesse in my body. And when both these ends do in this manner concurre, what a Fast

c Ieiunium religiosum est voluntaria abstinencia à cibo & potu religionis causâ.
Fest. Hommius
Disput. 69. nu. 2.
pag. 467.

shall I call this? Is it a *worldly* Fast, because it hath a worldly vse? or is it a *religious* Fast, because it hath a religious vse? or is it both, because it hath both ends?

Ans. Either the one of these ends is directly intended, and the other doth accidentally follow, besides the mans intendment & purpose: or else both of them are intended by him that keepeth the fast. If the one only be intended, then * *The denomination followeth the preuailing side*: so wee must say, that the end which is intended, giueth the denomination to the fast, and not that which accidentally concurrereth. As for example, if a man onely aime at a spirituall end, though another vse follow vpon it, yet the fast is religious still. And if he haue onely a worldly purpose, though a spirituall vse doe accompany it besides his intention, yet the fast is worldly and profane notwithstanding. But if his intention be mixt, and he at once, and in the same fast do propose to himselfe both a worldly and a spirituall vse together, then concerning such a fast I say three things.

First, That so farre forth it partaketh of either kinde, as either of the vses are intended, *that is*, the Fast is so farre forth to be called Religious, as a religious vse is intended in it, and so farre forth worldly, as the end is worldly.

Secondly, That so much as is mixed of the one end, is diminished of the other. As for example, if a man fast, partly that hee may humble himselfe by sorrow for his sinne, and partly that by concocting raw humours hee may gaine the better health,

* Denominatio
sequitur præ-
stantiorem
partem.

health, this latter respect doth so much diminish of the worth of the former, as it selfe is herein intended. And the reason is, because the intentions of a mans minde cannot entirely and perfectly be imploied vpon two contrary or diuers objects at once. And therefore, so much of his intention as a man bestoweth vpon himselfe, so much hee taketh away from God.

Thirdly, It is not safe to mingle a worldly and spirituall respect together in one & the same Fast, if wee may with conueniency separate and diuide them. My reason is, because wee (such is our corruption) are apt to flatter our selues, and thinke better of our workes, than they doe deserue: and if one action may both make for Gods honor, and our owne profit, wee are ready to thinke wee doe all for God, when the greatest part is for our selues. And therefore the safest way will bee to seuer and disioyne these vses, if with conueniency wee may doe it, that so while we fast for God, we may not haue any worldly respect that may moue vs vnto it at the same time. And because the especiall respects of the world that doe most vsually intermingle themselues with our holy Fasts, are one of the two, eyther respect of gaine, by sauing the charges of diet, or preserving of health, by concocting of raw humours: Wee may for direction in these cases, take these two Rules.

1 Rule, That if fasting be necessary for our health, wee first vse it so long and so much as is needfull for that purpose, and then at other times vndertake our religious Fasts, that so wee may
aime

a Cui dabit quod
tibi abstulisti?

Ita ieiuna, ut
alio manducante
prandisse te gau-
deas. August. in
Psalm. 42. in
fine.

b Ieiunia nostra
ut plena sint &
suffaria, miseri-
cordie pinguedi-
ne saginentur,
demus esurienti-
bus prandium
nostrum. De
Temp. Serm.
65. pag. 232. C.

c Præcipue san-
cti pauperum me-
mentote; ut
quod vobis parci-
us viuendo sub-
trahitis, in cæ-
lesti Thesauro
reponatis. Acci-
piat esuriens
Christus quod
ieiunans minus
accipit Christia-
nus. Castigatio
volentis fiat
sustentatio non
habentis; &c.
Augustin. de
diuers. Serm.
74. cap. 10.
pag. 500. A.

d Ieiuniis nostris
egentium refe-
ctio suffragetur.
Leo Serm. 10. de Quadrages.

e Quod suis quisque deliciis subtrahit, debilibus impo-
nat & egenis, Leo de Quadrages. Serm. 11.

aimo onely at a spirituall vse.

2 Rule, That when by fasting wee saue char-
ges, wee then giue away our sauinges to the poore,
without diminishing any other part of our almes.
And so doing, wee shall not onely free our reli-
gious Fasts from the tincture of worldly thirst,
but shall also exercise another holy dury of mer-
cifulnesse and charity. A thing which the anci-
ent Fathers haue thought most necessary at the
times of our fasting: and therefore haue beene
vsed to presse this dury with much earnestnesse
in their Sermons to the people. ^a To whom wilt
thou giue that which by fasting thou hast spared from
thy selfe? saith S. *Augustine*. So fast, that by
anothers eating thou maist be glad that thou hast di-
ned. And againe, ^b That our Fasts may be full, let
them be fatted with Almes deeds. Let vs giue our
dinner to them that be hungry. And againe, ^c Espe-
cially (saith he) be mindfull of the poore, that what
you subtract from your selues, ye may lay it vp in the
Treasury of heauen. Let hungry Christ receiue that
which the fasting Christian doth abate. &c. And so
Leo; ^d Let the feeding of the poore giue testimony to
our fasting. And, ^e That which a man doth with-
draw from his dainty fare, let him bestow vpon the
impotent and needy. And to like purpose speake
others also.

Dist. 3. Religious fasts are of two sorts; they
are either *publique* or *private* fasts. And thus a
Fast may be called in two respects. First, in re-

spect of the *authority* by which it is appointed: secondly, in respect of the *manner*, in which it is celebrated. In the former respect it is said to be *publike*, when it is appointed by men that are in publike place of command: and in the latter respect it is *publike*, when the manner of keeping the fast is publike and open, in such a place, at such a time, and after such a facion, as men may freely resort vnto it. If these two be separated, so that the authoritie appointing is *publike*, but the manner of keeping it, is *prinate*; or that the manner is *publike* and the authoritie but *prinate*: then the fast may be said, not simply to be *publike* or *prinate*; but partly the one & partly the other, *prinate* in one respect, & *publike* in another. But if both respects do concur in the same fast, then it may simply be denominated either *publike*, if the authoritie appointing it and the manner of keeping it, be *publike*; or *prinate*, if otherwise. And commonly Diuines do include and comprise them both, when they speake of *publike* and *prinate* fasts; because it is both most vsuall & most orderly, that both go together. And according to this acception and meaning we may call them *publike* fasts, when a whole company, as when a Citie, Towne, or parish doe by publike order ioyn together in this seruice. Such a fast was that of the *Nineuites* in the third Chapter of *Ionas*, and that which was prescribed to the Iewes in the fourth of *Ester*. And so likewise wee may call them *prinate*, when men out of their owne deuotions, and by their owne direction doe in their priuate houses vse abstinence in a

religious manner. Such a fast was that of *Daniel*, mentioned in his tenth Chapter : and that of *Nehemiah* in the first Chapter of his Booke. And both these kinds, both the *private* and *publike* fasts, haue their approbation in Scriptures, and are commendable, if they be vsed aright, as appeareth by the examples alledged already, & wil more fully appeare afterward in the proceesse of this discourse.

*Dist. 4. Religious fasts, whether private or publike, may againe be diuided into two sorts. For some are extraordinary, and others are ordinary. The extraordinary are such, as are kept vpon some speciall and extraordinary occasion, as either for remouing of some speciall iudgement, then either felt or feared; or for obtaining of some benefit or blessing, whereof then there is especiall need and exigence. Such was the fast of the Nineuities, which they vnderooke vpon the feare of destruction threatned by the Prophet, And such was the fast of David, which he vnderooke vpon occasion of his Childe sicknesse, and danger of death in him. The ordinary fasts are such as are kept for an vsuall exercise of the soule, without any other cause, than such as may befall euery one of vs at all times. Now for the former of these kindes of fasting, it is generally agreed, that they are both lawfull and vsfull : but concerning the later, that is the ordinary, there hath a question beene made by some later Diuines, who dispute & determine against the vse of them. But (as I take it) the case is cleare enough to the contrary. And my reasons are : first, because
this*

this kinde of fast hath approbation in the Scriptures : and secondly, because it hath the profitable vses for our soules, for which religious fasts were ordained.

First, because it hath approbation from Scriptures. For I reade, that God himselfe commanded an ordinary fast to be obserued by the Iewes euery yeere. *This* (saith he) *shall be a Statute for euer vnto you, that in the seventh moneth, in the tenth day of the moneth, yee shall afflict your soules. &c.* Where that the afflicting spoken of, was partly by inward sorrow for their sinnes, and partly by outward abstinence from meat and other contentments of nature, is agreed vpon by all sides. And that this abstinence and humiliation was an ordinary exercise of pietie, cannot bee doubted, if we consider that it was appointed euery yeere, and in the same moneth, and vpon the same day. For it is not to bee imagined, that extraordinary occasions of humiliation should happen euery yeere vnto the same people, and vpon the same day. And if Almighty God himselfe saw it to be so vsful for the Iewes to humble themselves by an ordinary fast, for their ordinary sins, and in the ordinary course of their liues; why should it be thought sintull in Christians to humble themselves in the same manner, and vpon the same occasion? Secondly, we finde in Scriptures, that the *a* Pharises fasted often, and for example sake, that they *b* fasted twice in the weeke; and that concerning those fasts of theirs, our Lord gaue his Disciples this warning, *c* *When yee fast, be not as the*

Reason 1:
from Scrip-
tures.

Leuit. 16. 29.

a Mat. 9. 14.

b Luke 18. 12.

c Mat. 6. 16.

D 2 hypocrites,

hypocrites, of a sad countenance : for they disfigure their faces, that they may appeare unto men to fast. Verily I say unto you, they haue their reward. Out of w^{ch} passages we may gather two things. First, that these fasts of the Pharises were ordinary fasts, and obserued by them in their ordinary course of life, and for an ordinary exercise of Religion. For that these men should so often haue extraordinary occasions, especially that euery weeke twice, is a thing that cannot be conceived with any probability or reason. Secondly, that these fasts, such as they were, were not vnlawfull in themselves. That I proue, first, beause our Sauour, where hee purposely taxeth their vices, reproveth them for their purpose, not for their practice of fasting ; or not because they did fast, but because they did fast to gaine praise of men for it. Now had they offended in both, our of doubt our Lord would haue reprov'd them for both, and haue forwarned his Disciples to beware of both. Secondly, because when hee saith of the Pharises, that they fasting for vaine glory had their reward, hee meant that they might not expect any reward from God, seeing they did it for the applause of men : and hee implieth by necessary consequence, that if they had not marred this good worke with so ill an end, they might haue had a reward from God for it. And if God reward ordinary fasts, what man will dare to condemne them ? Thirdly, wee reade againe of *Anna* the Prophetesse, that shee departed not from the Temple, but serued God with fastings and prayers night and day. In which sentence

tence wee may consider two things for this purpose: first, that this holy woman made a daily practice of fasting; shee serued God in this manner night and day: which sheweth, that she fasted *ordinarily*, and for an ordinary exercise of deuotion. Secondly, That with this fasting she *serued God*. And if shee serued God with this kind of fast, we need not feare, lest wee dishonour him by the like practice.

Secondly, That *ordinary* fasts are lawfull and vsfull, may be proued, because ordinary fasts may and doe serue for those profitable vses, for which religious fasts were ordained. For those vses are, to testifie and helpe forward our *humiliation* and repentance, to sharpen and whet on our *attention* in holy duties, and to subdue and tame the vnruely *pride* of the flesh, and such like: the respect of which vses is the onely thing that maketh fasting so much commended to vs in the Scriptures. But all these holy ends and vses may be attained or furthered, as well by *ordinary* as by *extraordinary* fasts. For not onely our fastings, when wee keepe them for some speciall and extraordinary occasion, but euen those also which wee vse in an ordinary and vsuall course of Christianity, may *tame the flesh* by subtracting its food, may *elevate the minde* towards God by estranging it from the sense of worldly things, and may both shew and increase our *humiliation* and sorrow by chastening the body for the sinnes of our soules, as is apparent in common reason. Nor is it needlesse in an ordinary course of life to vse such either helps or signes of

Reason 1.
from the vses.

* Description
of a true Fast.
pag. 42.

humiliation, deuotion, and mortification. For our infirmities in all these kinds are many & great, and had need of help every day: and our sinnes and transgressions happen daily, nay hourly, and doe require every day humiliation and sorrow: and hence it followeth, that this *ordinary* course of fasting vpon the common and vsuall occasions of our life, are neither needlesse nor fruitlesse. And therefore it is no good argument against set and ordinary fasts, which some draw by way of similitude from the practice of a Physitian: in whom it were folly ** now to appoint his Patient this day twenty or forty yeeres hence to take a purgation or to be let blood*; because he cannot know, that *he shall on that day haue need of it*. For such is the temper of our soules, that we haue need of this physick of fasting every day; if no other occurrence do make that day vnseasonable or vnfit: and if it doe, then we are not tied to that time. For our set daies of fasting are not like the Lawes of the Medes and Persians, that may not vpon iust occasion bee altered.

Thus in conclusion it appeareth, that all *religious* Fasts, be they *private* or *publike*, and whether for *ordinary* or *extraordinary* occasions, haue allowance from God, and are of good vse in the life of a Christian.

CHAP. III.

What holy vse there is of Fasting, and how it may further vs for holy duties, and workes of GODS seruice.

THese religious Fasts, as they haue good prooffe from Gods Word, so they haue great vse in the life of a Christian. More particularly and especially they may serue for these vses.

I. They may serue as outward acts to declare our reuerence toward God and his sacred ordinances. For as at all times wee should vse reuerence, toward God in our hearts, which is nothing else, but an *acknowledging of his excellency, for which hee is to bee honoured*: so it is very requisite, that when wee come into his presence, or haue any more then ordinary entercourse with him, wee should by some fitting behauiour declare it. For which purpose, ^a God commanded *Moses*, and the ^b Angell commanded *Ioshua*; *Put off thy shoes from off thy feet; for the place whereon thou standest, is holy ground.* The meaning of which ceremony was for this end, that thereby they might shew reuerence in the place, where God did manifest his presence. And the like vse there may be of fasting also; and that in two respects. 1. Because, wee do

^aExod.3.5.

^bIosh.5.15

do by such demeanour humble our selues before the Diuine Majesty, as vnworthy not only to enjoy his presence, but to make vse of any of his creatures: Which is a testimony as of our owne basenesse, so of Gods excellency and greatnesse.

2. We may by our abstinence shew reuerence to God, because by forbearing our meat when we are about his workes, we declare that we preferre his seruice before the seruing of our owne turnes: as deeming it most iust, that his seruice should haue the first place in all our thoughts. This vse of fasting ^a some thinke it is not vnlikely that the Iewes made, in fasting on holy daies till the public Seruice was ended, and that their complaint against Christs Disciples, ^b for *rubbing the eares of corne on the Sabbath day*, doth imply so much. For their meaning was (say they) to finde fault with them for breaking not the *rest*, but the *fast* of the Sabbath; ^c which by their custome was to be obserued till dinner time, or after the Diuine Seruice. And for this interpretation there may bee giuen this reason, that the *rubbing of corne* for staying of hunger, was so small a worke, that in reason it cannot be thought to offend any, no not a Pharisee, it being lesse labour then euery man doth vse at his ordinary meale on the Sabbath day: For the furnishing of the Table, the dishing out of the meate, the drawing of drinke, and caruing that which is necessary for euery mans vse, which no Pharisee would reprove on the Sabbath day, will require as much both time & labour, as that which the Disciples here did bestow. But let this goe for
a con-

^a Hooker Eccl. pol. lib. 5. nu. 72. pa. 207.

^b Luke 6. 1. 2.

^c Hebraeorum illa fuit à rationibus tradita, & us recepta, ac tanquam lege prolata consuetudo, et non liceret diebus festis cuiquam ante sextam horam grandire. Baron. 16. 1. ann. 34. nu. 43 pag. 150

a conie&ure, (as I will not vrge it for any point of faith;) thus much is certaine, that the * Christian Church hath still bene accustomed to forbear all food, when they were to receiue the holy Communion, till the whole worke and seruice of God were ended: whereof ^a S. *Augustine*, and others after him doe giue vs this reason; *that for the honour of that great Sacrament, our Lords body should first be receined, before all other food.* And so wee may for reuerence to God, and for the honour of his Ordinance, first performe holy duties, before wee partake our necessary food. And sure it was respect vnto his Master, that made *Abrahams* seruant say, ^b *I will not eate, till I haue told mine errand.* And respect it was to his heauenly Father, that made our Sauour to ^c refuse his owne meate, till he had done his *Fathers will, and finished his Worke.* And so it was respect vnto God, that ^d *Samuel* would not sit downe, till *Dauid* was sent for, that he might anoint him, as God had appointed. For otherwise the seruices which they did doe before meat, might, for any thing that doth appeare by the text, haue bin as conueniently performed after it. And so we shall declare our respect to God, and reuerence to his holy Ordinances, if out of deuotion, when opportunitie serueth, we first goe to our praiers in the morning, before we eate our breakefast, and first come and heare Gods Word before wee take our common foode, and first come to receiue Christs body at the Lords Table, before wee relish any worldly nourishment. For in so doing, as *Iob* professed in his words, ^e *I haue*

* *Per uniuersum Orbem nos iste seruatur.* Augustin. Epist. 118.

a *Et in honorem tanti Sacramēti, in os Christiani prius Dominici corpus intraret, quam ceteri uibi.* Aug. Epist. 118. c. 6. pag 191. B. Isidor. de offic. l. 1. c. 18.

b Gen. 24. 33.

c Iohn 4. 34.

d 1 Sam. 16. 11.

e Iob 23. 12.

esteemed the words of his mouth more then my necessary food : so we shall testifie by our deeds that we do, & shal put our selues in mind that we ought to esteeme the seruice of God, and the doing of his will, and the partaking of the blessed Sacrament, more then the necessary refreshing of our owne bodies. And this may shew, what respect we haue of our God, and what reuerence we beare to his Ordinances.

But here before I goe on, I thinke two *Caueats* fit to be inserted, lest any man should mistake my meaning.

1 That I doe not presse this abstinence before Gods seruice, as a necessary duty, but as a conuenient practice, by which wee may, (when no iust cause doth hinder vs) exercise our reuerence and respect vnto God; and by exercising whereof (if we doe it out of deuotion) we may occasion good thoughts, and increase good affections. Which respects notwithstanding, are not to be bought so deare, as that for them wee should either hinder some necessary duty, or should endanger our bodily health and welfare.

2 That when I speake of fasting till holy duties of Gods seruice be ended, I do not meane that this abstinence, which is many times for a very small space, is that fast, whereof I purposely treat in this place. For though by this abstinence a man may be said to fast so long as he forbeareth food; yet he cannot be said by it to obserue a fast on to keepe a fasting day. Only hauing occasion to speake of the vses of fasting, I was willing by the way to add
this

this also; both because it may haue some vse on a fasting day, and the consideration of it at other times may be not vnprofitable for the Reader.

II. A second holy vse of a *religious* Fast may be for *mortification*, and to take downe the pride of the flesh. And when I say the *pride* of the flesh, I doe not meane vncleane lusts and vnchaste desires onely; but I meane also all vnruely and rebellious thoughts, as ^{*}pride, selfe-willednes, refractarinesse, and all disobedience that opposeth it selfe against God and his holy Word. For fulnes of bread, and pampering of the flesh, as they doe more immediately and directly breede matter for vnchaste and fleshly lusts: so they do consequently prepare a way, and dispose a man to all other sinnes, which his owne pleasure and selfe-will doe leade him vnto, and from which the awe of Gods Word and the regard of his Iudgements should withdraw him. Of the former, that is, of *vnchaste lusts* bred by full diet, the Lord speaketh by the Prophets mouth; ^a *When I fed them to the full,* then they committed adulterie, and assembled by troupes in the harlots houses. They were as fed horses in the morning: euery one neighed after his neighbours wife. And of the latter sort of sinnes, that is, of other *vnruely and rebellious passions*, bred by full feeding, Moses giueth prooffe, when hee saith; ^b *Ieshurun waxed fat and kicked. Thou art waxen fat, thou art growne thick, thou art couered with fatnesse. Then he forsooke God that made him, and lightly esteemed the Rock of his saluation.* Here we haue a grievous but iust complaint against this

^{*} *Ieiunia—superbiam inli-
nant, iram miti-
gant. Leo de Ie-
iunio decimi
mensis. Scrm. 4.
fol. 18. pag. 2.*

^a *Ier. 5. 7. 8.*

^b *Deut. 32. 15.*

rebellious people : wherein we may note, First, who they were that thus he complains against; *Ishurun*, saith the Text. The word signifieth as much as *upright*, and it is the surname of *Israel*; because that people should be the most *upright* of all people in the world. These were the men that were thus faultie, and were thus complained against. Secondly, what the occasion was, that drew them into this disorder, and that is this; *They were waxen fat, growen thick, couered with fatnes*. By which phrases, as we may vnderstand all worldly prosperity in generall, so more especially we must vnderstand plentifull diet and full feeding, as it is more plainly declared, *verse 13, 14*. Thirdly, what the sin was that they fell into, and by which they occasioned so grievous a complaint against them : and that is thus expressed, *They kicked, they forsooke God, they lightly esteemed the Rocke of their saluation*. In which words, *Moses* vseth the same metaphore that *Ieremie* did in the place formerly alledged; but hee extendeth the application of it further. For it is, as if hee should say; This people are as like to fed horses as may be. For as horses, which prouender and high keeping doe make proud, doe kick and strike and throwe downe their Rider; so this people, being pampered and fed to the full, grow stubborne against God, and contemne his Word and Ministers, and cast away his Yoke from them. Now lay all this together, and it yeeldeth vs this conclusion, That full feeding is apt to puffed vp the best men, and to make them kick and spurne against God

God and all good admonitions. Which conclusion, *Moses* expresseth yet more plainly in the precedent Chapter, where hee bringeth in God thus fore-telling the peoples manners: *"When (saith he) I shall haue brought them into the Land, which I sware vnto their Fathers, that floweth with milke and honey, and they shall haue eaten and filled themselves, and waxen fat; then will they turne vnto other gods and serue them, and prouoke me, and breake my Covenant.* Where we may obserue, that fulnes and plenty is said to be the cause of idolatry, and rebellion against God. But on the contrary side, fasting, and pinching of the body, and putting it to hardnesse, they are meanes to coole the blood, and to tame the spirits, and to allay tart humors, and to pull downe the pride of the flesh. A plaine prooffe hereof we haue in *S. Paul*, who was well acquainted with Christian discipline and meanes of mortification: *"I (saith he) keepe vnder my body and bring it into subiection; lest that by any meanes when I haue preached vnto others, I my selfe should be a cast-away.* This place is well worth the noting, and that we may bee directed to make the better vse of it, two things may be considered in it. 1. The discipline and practice of mortification, which the Apostle vsed toward himselfe: and of that he saith two things. 1. *"I keepe vnder my body,* or, as others reade and render the place, *"I beate downe my body.* The meaning is, he vsed seuer discipline toward himselfe, fastings, & watchings, and hard lodging, and rough clothing. &c. by which he did afflict and macerate the flesh; much

a Deut. 31. 20.

b 1 Cor. 9. 27.

* *Jerem. 2. 2.*

* *Jerem. 2. 2.*

vnlike to nice and tender folkes now a dayes, who cannot endure fasting, because (forsooth) it breedeth winde in the body, and will make them faintish. 2. He saith of himselfe, *I bring my body into subiection*; that is, by this kind of Discipline that I vse, I make my flesh gentle and pliable, and ready to hearken and submit to the instructions of Gods Word, and the motions of the Spirit. By all which he seemeth in effect to say thus much; that the flesh, if it were pampered and fed to the full, nay if it were not straitly bridled, and strictly keptin, would grow vnruely, and looke to command: but by fasting, and course cloathing, and hard labouring, he taught it obedience and subiection. And to like purpose, *Hilarion*, a religious young man, when after much abstinence and course feeding, (for barley-bread and water, with some rootes, was his vsuall food) he felt some pricking lusts in his flesh still, *he was angry with himselfe, and knocking his fist vpon his brest, Thou beast, quoth hee, I will make thee leaue kicking; nor will I feed thee with barley, but with chaffe: I will pull thee downe with hunger and thirst; I will lade thee with heauy waight, and hunt thee through heat and cold, that thou maist mind meat rather then lust.* This or such like was the Discipline that *S. Paul* vsed, which is the first thing that I noted in his words. The second thing considerable in his speech, is the reason why, or the end for which hee vndertooke so hard a course, and (as one of vs would thinke) was so vnmercifull and cruell toward himselfe; and that was, *Lest* (saith hee) *when I haue preached to others,*

altratus itaq; sibi,
& pectus pugnis
verberans, quasi
cogitationes pos-
sei cade manus
excludere, Ego,
inquit, aselle fa-
ciam ut non cal-
citres; nec te
habeo aliam, sed
paleis: fime te
conficiam & sti-
gmati onerabo
pondere, per astus
indagabo & fri-
gora, ut cibum po-
tius quam lusu-
m cogites.
Hieron. to. 1.
de vita Hilario-
nis, pag. 312. B.

my selfe should be a cast away. But what? Is there such danger in a pampered body? such perill in delicate diet? such necessity of *beating* and *keeping* under the body, that without such straitnesse, the soule is in danger to be lost? Yes surely, or else the blessed Apostle did speake and doe, hee knew not what, nor wherefore. The consideration whereof may yeeld vs two good meditations for our vse.

1. That the world is surely much awry now a daies; men be so crosse to the Apostles course. For we may see men and women seeking the markets for the best Cates, and the Vintners cellars for the best Wine, and the Confectioners shops for the best banketting-stuffe; (a thing not vnlawfull, if it be done moderately, and in season :) but amidst all this care for pampering of the flesh; how few be there in comparison, that euer think of *beating down* the body, or taming of the flesh, or vsing any discipline of mortification? Nay, would God there were not some euen among them who would be esteemed religious Christians, who conceit all such austerity to be *Monkish*, and superstitious and vngodly.

2. That all, euen the best of vs, if wee doe not think our selues more spirituall than Saint Paul, must confesse and resolue, that wee haue need to *pull downe* by deeds of humiliation, the luxuriant pride of the flesh; and that it is a rule, deriued from the nature of man, which was obserued long since by a learned Father, that *a full fed soule sprouteth forth weeds of vnlawfull lusts*. Nor will this seeme any

a Illico mens repleta torpescit, et irrigata corporis nostri terra sterilis libidinis germinabit. August. Serm. 56. de Temp. p. 227. A

a *Prou. 14. 31.*
 b *Sicut redditum uberiorem capit, qui frequentius vexando exercet campum; ita maiorem gratiam percipit, qui exercet corporis sui campum sepius ieiunando.* Ambros. tom. 5.
 Serm. 40. in feria 3. post Domin. 2.
 Quadrag. pag. 57. C. and in the same Sermon after;
Germinat mihi terra mea spinas, si me corporalis libidinis titillatione compangit. Generat mihi tribulos, quum me diuiciarum secularium cupiditate discruciat. &c. His ergo nisi vigilando & ieiunando cavere non possumus.

any wonder, if we weigh things well. For the best ground abroad, if it haue nothing but warme showers, and faire Sun shine all the yeere long; if there be no frost, no snow, no winter stormes that may kill the vermin, and keep downe the weeds: nay, if besides, there be not a Plough to cur vp the furrowes, and an harrow to breake the clods; all men know there will be small hope of a good harvest. Of such a peece of ground, we may say as *Salomon* doth of ^a the *field of the sluggard*, *It was all growne ouer with thornes, and nettles had couered the face of it.* ^b And so we may say of the heart and soule of man, the ground where the good seed should grow, that if it haue nothing but feeding, and pampering, and ease all the weeke, and all the yeere, and all the life long; no frost nor storme of affliction, no plough nor harrow of mortification, that may by discipline and hardnesse tame and subdue it; it will bring forth but a little good fruit of true piety and obedience: but thornes, and briars, and vermin, and weeds of vnruely lusts; these will spring, and grow apace, till they haue couered the whole face of it. Let *Pauls* practice then be euery Christians patterne. If we would bee freed from feare of being cast awaies, we must *keepe vnder the body, and bring it into subiection*, and by wholesome discipline teach it due obedience.

III. A third vse of fasting may bee, that it will serue for *elevation* of the minde, and to make a man more attentue about holy duties. And this it will doe for diuers reasons and in diuers respects.

1. Because it cleareth the braine of vapors, and the body of humours, and setteth the spirits at liberty for voluntary employments, and the vse of contemplation. For reason telleth vs, that bodily food sendeth fumes into the head, and findeth worke for the spirits, and imployeth them about the work of nature, so that they are not so free for meditation and study. And Scholars doe finde it true in experience, that times after dinner and supper are not so fit for inuention and study: and others may obserue, that in the afternoone themselves are not so fit to heare, or reade, or pray, as in the morning, when they are fasting. And consequently, in most men, especially in such as are still at a full table, fasting may serue for *elevation*, and to carry the thoughts vpward toward heauen. For as for such as are pinched with too thinne a diet, perhaps eating will make them more cheerfull in praier and meditation, and other holy exercises, then fasting can doe, whereof they haue too much against their wills.

2. Fasting may help to *elevate* the minde, because by afflicting the body, it bringeth a man to the sense and feeling of his wants: and the sense of his wants will spurre him forward to the meanes that may relecue them. And for this cause it will make men more attentiu to Gods Word, when he teacheth and admonisheth them, and more attentiu to their owne words, when they pray vnto him, and praise him: and euer and anon to sigh towards heauen in the midst of their other cares. To giue some prooffe of this; first, *Elisha* in the

booke of *Iob*, speaking of the afflictions, which God layeth on his Children: *If righteous men* (saith he) *be bound in fetters, and holden in cords of affliction; then God sheweth them their worke, and their transgressions, that they haue exceeded. He openeth also their eare to discipline.* *Iob* 36. 8, 9, 10: and v. 15, *He deliuereth the poore in his affliction, and openeth their eares in oppression.* It is, as if hee should say; "In time of prosperity and peace men stop their eares against wholesome admonitions, and are heauy spirited: as the Prophet speaketh of Ierusalem, *a* *When it was inhabited, and was in prosperitie, they refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare: yea, they made their hearts as an Adamant stone, lest they should heare the Law.* But when the rod of God is vpon them, then by the smart which they feele, God doth vnstop their eares, and maketh them attend to euery word that may concerne them for their ease. And so, if we chasten our selues with our owne rod, with fasting and hard discipline, by which we amerce our selues for our sinnes; the sense of this smart will open our eares to listen, and enlarge our hearts to attend to euery word, that may helpe to discharge vs of this burden of sin. Let who will mark and obserue it, and he shall finde, that at such a time when affliction lieth vpon him, whether inflicted by God, or imposed by himselfe for his sinne, that then hee heareth more willingly, and vnderstandeth more clearly, and applieth more closely to his conscience, euery word that hee heareth

or

a *Zac.* 7. 7, 11, 12

or readeth, than at other times hee was wont to doe. And this sheweth that the sense of smart for our sinnes, maketh vs attentive to Gods Word and gracious admonitions. Secondly, wee reade againe that the Lord himselfe by the Prophet saith of his people, *a In their affliction they will seeke me* a Hoſ. 5. 15. *carely.* Before he had said, *I will goe and returne to my place, till they acknowledge their offence, and seeke my face.* But some might say, *Till they acknowledge their offence, and seeke thy face?* Why? When (Lord) will that be? Will this people, that haue forsaken thee, and made themselves Idols, and do despise thy Prophets, will these men euer seeke thee? Yes, saith God, that they will: euen these men, *in their affliction*, and when the rod is vpon them, these will *seeke me*, and that *carely* too: that is, it will be the first and the chiefeſt of their cares. And so, when for our sinnes our owne hand is vpon vs, it will make vs runne vnto God, and to seeke his fauour rather than all the world; that so wee may get remission of those sinnes, which, our selues being Iudges, do deserue so great correction. And this sheweth, that the sense of smart for sinne, will make vs attentive to our praers, and deuout in all holy duries.

Thirdly, Fasting may serue for *elevation* of mind, because it abridgeth vs of worldly delights and comforts. For when we are most estranged from these, then are we most ready to seeke comfort in God. For worldly pleasures, especially if there bee a continuall enioying of them, they do estrange our mindes from heavenly meditations;

a 1 Cor. 7. 3.

and that partly because they take vp the time, that should be bestowed on such thoughts; but especially because there is such an opposition betweene worldly delights and spirituall comforts, that hee who is filled with the one, cannot relish the other. And this it may seeme the Apostle meant: but sure something he saw, why worldly delights, though lawfull in themselves, do yet notwithstanding hinder holy meditations, when^a he giueth counsell to religious couples, to forbear the company of each other, *that they might giue themselves to fasting and praier*; implying withall, that men and women are most deuoted to heauenly thoughts, when they are most estranged from worldly delights.

Fourthly, Fasting may help to *elevate* the minde to heauenly meditations, because it doth temper and qualifie our naturall ioyes and worldly reioyings, and teacheth vs how to referre them to their right ends. For ioyes and delights of nature, if a man stil giue himselfe to the enioying of them, doe not onely presse downe the soule for the present, as hath beene said: but they do besides so possesse the minde, and habituate (as it were) the soule of a man with their relish, that when he hath done vsing of them, yet he hath not done thinking on them. And this made *Quintilian* to say, that Students, who are giuen to sports and tender care of their bodies, will neuer proue learned men, partly, because they mispend much time in these vanities, and partly because, ^b *the time which is remaining is not fit for studies*. And so it is in respect of

b *Ne ea quidem tempora idonea, quae supersunt, Quintil. Instit. l. 12. cap. vlt. pag. 753.*

the exercifes of religion. If we giue our felues still to worldly, though lawfull pleasures, they do ſo drowne a mans ſoule, that when hee ceaſeth from them, yet hee is not fit either to pray with deuotion, or to heare with attention, or to doe any other holy worke with minding of what hee is about. But now this holy diſcipline of faſting, if it be holily and ſeaſonably vſed, it will help to moderate our pleasures, that wee exceed not in them, and to ſeaſon and qualifie and temper them for an holy vſe : ſo that the ſame worldly delights, which make another man to wax wanton againſt Chriſt, will make this man more cheerful in Gods ſeruice, and with *Dauid* to dance, when he bringeth home the Arke of God. And as *Elifha*, by hearing a *Minſtrel play*, was fitted to receiue heavenly reuelations, & then fell on prophecyng: ſo, when by a ſeaſonable praſtice of humiliation, we haue made our way to Gods fauour; then if wee feaſt and heare muſick, and vſe honeſt recreations, euen theſe worldly delights will fit vs for heavenly inſpirations, and liſt vp our hearts to praife God with alacrity and cheerefulneſſe of minde. And this wee may well ſuppoſe was the reaſon, why the Chriſtian Church hath ſet *faſting* daies before *feſtiuall* daies, and appointed abſtinence to be an Vſher to our feaſting; that our ſorrow for ſinne on the former day, might turne our mirth the day following into an holy reioycing in GODS mercies.

Thus, in diuers reſpects, faſting may help to *elevate* the ſoule, and kindle the fire of zeale and

^a Basil. de Iei-
iun. Hom. 1.

1. pag. 327.

^b Aug. in Psal.
42. in fine.

^c Hoc gradu Eli-
as ascendit, an-
tequam currat.

Ambros. de Elia
& Ieiun. cap. 3.
pag. 527.

deuotion. And for these, or some such respects
as these, ^a S. Basil, and after him ^b S. *Augustin*,
do compare fasting to the *wing* of a Fowle: be-
cause as worldly delights like *bird-lime* do en-
rangle the soule, and depresse her thoughts vnto
this earth; so abstinence like the birds wings doth
make the soule to soare aloft, and carryeth her
praiers into heauen. And out of some such respect
^c S. *Ambrose*, speaking of *Elias* his Fast, saith of it,
Elias went vp into heauen by this ladder of fasting,
before he ascended thither in the chariot of fire. And
the learned of this age, such as I haue had occasi-
on to peruse, do generally agree vpon this note,
that *fasting* and *praier* are often and vsually ioyned
together in Scriptures, because they goe together
in our practice, abstinence euer adding life to our
praiers. But if any man will please to make triall in
himselſe, his own experiēce will be a better prooffe
than all sayings of other men, and all arguments
that wit and reason can deuise. And I wish that
either this or any other consideration might moue
religious mindes to make triall of this practice;
that so they might be able to iudge of it out of
their feeling, and not by heare-say. And if after
triall made in religious manner, they finde not
their *attention* more quick, their *deuotion* more
fiery, their *praiers* more seruent, their *meditations*
more spirituall, and themselues, as it were turned
into other men: then they may suspect that the
ancient Fathers of the Church, and the learned
Writers and Preachers of our owne time, yea
and the Prophets and Apostles themselues, haue
with

with faire words perswaded men to vnnecessary paines. But if any shall seriously bend himselfe to make triall of this counsell, hee will finde the like euent, I doubt not, that the men of Samaria did by comming to heare Christ. When the woman told them what strange things shee had found in Christ, and exhorted them, *a Come see a man,* ^{a Iohn 4.29.} *which told mee all things that euer I did. Is not this the Christ?* They, giuing some credence to the womans word, went to make triall themselves; and after triall made, then they said to the woman, *b Now wee beleene, not because of thy saying; for wee haue heard him our selues, and do know that this is indeed the Christ, the Saniour of the world.* ^{b ver 42.} So, if any well-minded Christian, vpon the word of so many learned Fathers and Writers, will but in due manner begin the worke, I doubt not, but after triall he will say, *Now I beleene* that this exercise hath such spirituall vertues, not because *Basil*, or *Chrysostom*, or *Ambrose*, or *Augustine*, or any other, either Father, or Doctor, or Preacher saith so, but because my selfe by experience finde and feele it to be so,

IIII. A fourth and last vse of fasting is, that it serueth for an act or help of *Repentance*: and that two wayes. For first it is an act that followeth and floweth from repentance. And secondly, it is an act, that breedeth repentance by producing more degrees of that habite, from which it flowed. And in both these respects, it may well be esteemed as a necessary companion that goeth along with repentance. For in the one respect it is as a *follower*,

lower, that commeth after and waiteth vpon it. And in the other it is as an *usher*, that goeth before and maketh way for it.

1. First, it is a necessary companion to follow after and wait vpon repentance: and thus it is necessary in two respects. 1. That our sorrow may be answerable to our sinne. For wee sinne, not in inward desires only, but in outward both speeches and actions: or wee sinne in thought, word and deede. And reason requireth, that the plaister should bee as large as the sore; and so, that repentance should spread it selfe as farre as the offence hath done. This the *Ninenites* obserued in their repentance. They put on haire-cloth, and fasted, and sate down in ashes. By which behauiour of theirs, they seemed to intend thus much, (saith a Reuerend and learned Writer) *a Wee acknowledge before thy Maiesty (Lord of Hosts) we the unworthiest creatures that euer thy hands haue formed, viler then the sack-cloth we weare (for if there had beene baser stuffe in the world, we would not haue refused it,) and fouler in thy sight then the ashes we are besprent with: Wee acknowledge—that thou art a righteous Lord, and wee an vnrighteous Nation, not worthy our meate, drinke, clothing, or any other benefits. &c. And in acknowledgement thereof, and in signe of our humble subiection, as guilty within our selues, and condemned in our owne consciences, whatsoeuer thou hast giuen vs to enioy—for comfort, for pleasure, for seruice, or any other vse, either in our families at home, or in our foulds and stalls abroad, wee resign it into thy hands, as hauing no right vnto it; we lay it downe*

a D. King on
Jonas, Lecture
36. pag. 48.

at the feet of thy iustice, and beseech thee for thine owne Names sake, to take mercy upon vs. In this manner their repentance, as it first sprung in the heart, so it sprouted and shewed it selfe in the gestures of the body. And so must ours doe; or else the plaister will bee too little for the wound. Secondly, fasting is necessary, as a follower of our repentance, that our outward humiliation may prooue the truth of our inward sorrow. For the heart is v. sed to expresse his inward affections by outward actions; as it expresseth his vncleane thoughts by wanton lookes and vnchaste gestures, and vnflauourie speeches; and his ioy and inward reioyceing, by singing and dancing, & a cheerefull countenance. And this made Salomon to say, ^a *A mer- a Prou. 15. 13.*
rie heart maketh a cheerefull countenance: And our Sauiour to say, ^b *Out of the abundance of the heart b Mat. 12. 34.*
the mouth speaketh. And I may adde by the like reason, Yea, and the eye looketh, and the eare heareth, and the feete walke, and the hands worke. And hence it followeth, that if sorrow and repentance bee in the heart, they will appeare and shew themselves by the body as occasion shall serue: and the acts and behauour of the body, by which repentance and sorrow are shewed, are weeping and mourning, and fasting, and forbearing the comforts of nature, and the delights of the world. This wee finde true in daily experience, that sorrow, (whatsoeuer the cause be,) if it bee great, will not let a man eate; and if it be but moderate, yet it chooseth not to eate. Thus Ahab, when he was denied Naboths Vineyard, ^c *laid him downe upon his bed, and c 1 King. 21. 4.*

- would eate no bread.* And *Hannah*, when shee was vpbraided by her aduersary, ^a *wept, and did not eate.* And *Saul*, when he had ill newes prophesied vnto him, of his owne death, and the death of his Sons, together with the ouerthrow of the people; though the ^b *intreated him, yet he put it off, and said, I will not eate.* And *Plutarch* saith of *Cesar*, that being told of violating of the Law which himselfe had made, ^c *it so repented him, that he refused his supper.* Thus sorrow for worldly respects, enioyneth abstinence from food. And so it doth when it is for sinne. *Dauid* saith of himselfe, ^{*} *My heart is smitten and withered like grasse, so that I forget to eate my bread.* The meaning is, that sorrow so possessed his heart, that he had no minde of his meat. And the Prophet taught the people to shew their repentance, *by fasting, and weeping, and mourning.* And nature taught the ^e *Ninewites* to doe the like. And from hence *S. Basil* saith, ^f *Repentance without fasting is idle.* The meaning is, that as *S. Iames* saith; *Faith without workes is dead*, .i. it is no true faith, if it bring forth no fruits: so if repentance do not bring forth fruits of repentance, as fasting and mourning and humiliation; it may be feared, lest it be a dead and fruitlesse repentance. And this made our Lord to say of *Tyre* and *Sidon*, that they would haue ^g *repented, sitting in sack-cloth and ashes*: meaning that they would haue repented seriously and vnfainedly. And sure, no man among vs would think that that woman did truly sorrow for her husbands death, that would think it too much, when time and opportunitie required it,

^a 1 Sam. 1. 7.^b 1 Sam. 28. 23.

^c *Adeo penituit, ut illo die suam recusaret.*
Plur. apoph. in August. Cæs.
^{*} *Psal. 102. 4.*

^d *Isa. 1. 12.*^e *Jonas 3. 5, 6, 7.*

^f *μετάνοια χω-
 ρίς νηστίας
 άπρη.* *Basil. de
 leun. Hom. 1.*
pag 323. A.

^g *Luke 10 13.*

to weare mourning attire, and to forbear sports and merry meetings. And as great reason there is, to think that he doth not greatly sorrow for sinne, that expresseth not sorrow by the outward acts of repentance.

And if this be so, how great cause haue wee to bee sorry, that wee haue shewed so little sorrow; and to repent that wee haue expressed so little repentance hitherto? Surely, if wee must try the tree by its fruite, and iudge of our repenting by our fasting: though I know there be many good Christians abroad, who without and before any aduertisement of mine, haue accustomed themselves to this holy exercise; yet for the generality of men, there will bee found in comparison but little store of this vertue in the world: so that we may iustly complaine, as sometimes an eloquent and learned Preacher did: *Where is the Repentance of our times? Whither is it fled? Where hath it hid herselfe? &c.* It is not for the Angels of heauen to repent, because they sinne not. Nor for the Devils of hell; for their iudgement is sealed. It is onely for the sonnes of men, and we onely know it not. The people of Nineneb sinned, and would not eate; sinned, and would not drinke; sinned, and would not be cloathed; nay, sinned, and would not giue leaue to their beasts to feede: we sinne, and yet we eate; nay, we sinne in eating. &c. we sinne, and yet we drink; nay, we drink and sinne in drinking. &c. and we sinne, and cloath our selues; or rather we cloath our selues, and sinne by cloathing vs. &c. But if any man notwithstanding all this, can perswade himselfe that hee may

D. King on Ionas, Lecture
36. pag. 491.

repent well enough within in his heart, though he shew it not without by deeds of the body; I will onely reply vpon him, as *S. Iames* did in a like case. *Shew me thy faith by thy workes*, saith he: and so say I, *Shew me thy repentance by thy workes*; or if thou canst not shew it, I am not bound to beleue it. And this shall suffice to shew how fasting doth follow and flow from Repentance.

2. Secondly, fasting is necessary to repentance, as an *vscher* that goeth before it, and maketh way for it: I meane, because it is a meanes to beget repentance by strengthening and increasing it with a new accession. And surely, the lesse vse we haue made of it in the former respect, as a fruit springing out of our repentance; the more need we haue of it in this latter, that it may bee a helper to forward our repentance. And that it may doe two wayes, or for two causes.

1. Because the outward acts and behauour of the body, as they come first from the heart, so they reflect vpon the heart againe, and there they do increase and confirme that affection, from which they sprang. This *S. Augustine* obserued long agoe in the outward gestures of prayer. *a* When a man prayeth (saith he) and kneeleth him downe vpon his knees, and spreadeth his hands toward heauen; he vseth that gesture of body, which becommeth a suppliant to vse in his prayers. And hee addeth, *I know not how*, but so it is, that these motions of the body, as they had their first beeing from the affection of the soule, so they do againe stirre vp the affection that bred them; *b* and hereby the

a *Ormes*, de
membris sui cor-
poris faciunt,
quod supplican-
tibus congruit,
quum genua si-
gunt, quum ex-
tendunt manus.
Eccl. Aug. tom.
4. de cura pro
mort cap. 5.
pag. 257. A.
b *Ac per hoc*,
cordis affectus,
qui ut fierent
ista, præcessit;
quia facta sunt,
erescit. Ibid.

the affection of the heart that caused them, is afterward increased by them. For deuotion in the heart doth cast downe the body on the earth, and listeth vp the hands and eyes toward heaven: and this prostration of the body, and eleuation of the hands and eyes, doth blow the coales of deuotion, and maketh them burne the more brightly. And so, it is repentance in the heart, that maketh men to exercise discipline vpon the body: but this outward discipline in fasting, and watching, and hard lodging, doth confirm and increase the repentance from whence it came. For if the minde should relent, and begin to forget what it is about, (as *nihil facilius inarescit, quam lachrymae*, sorrow for sinne doth soone begin to cease) yet these visible signes will euer and anon be calling it backe againe, and bring to remembrance the former thoughts. Adde hereto, that euery vertue or habit of the soule, the more it exerciseth it selfe by outward deeds, the stronger it groweth: for habits are confirmed by often iterated actions.

2. Fasting may breed or increase repentance, because it is a penall chastisement, which the penitent doth indict on himselfe, and by which he doth chasten, and, as it were, amerce himselfe for his folly: for the vse of corrections and punishments is this, that *as all offences do vse to seduce by pleasing; so all punishments endeuour by vexing to reforme transgressions.* And for this cause it is, that when God would reclaime men, he layeth his rod vpon them, and so bringeth them backe by weeping Crosse. Proofes are many, but take one in-

a Quintil. Institut. l. 6. cap. 1.
pag. 345.

b Hooker. Eccles. Polit. l. 5.
nu. 72. pa. 213.

stance for all. When *Ionas* was sent to *Nineueh*, he turned his backe, and fled to *Tarshish*, a contrarie way; and so long as wind and tide serued him, he went on with full sayle: but when God had sent his messenger to apprehend him, namelie a tempestuous storme, and a raging sea, and by this meanes had cast him into the deepe, and closed him in a Fishes bellie, as in a prison-house; then *Ionas* relented, and amended, and praied for mercy, and went the right way whither hee was sent. Vpon which passage *S. Hierom* speaking in Gods person, giueth vs this note; *a The stomachfull Prophet, like a fugitive seruant, ran away from me; but in the bottome of the sea I caught him*, and fetched him home againe. And as *GOD* by making men to smart, doth also make them to repent: so if we by fasting and other penall inflictions, doe amerce and chasten our selues for our sinnes, this correction also may serue to reforme vs. Nay in some sence I may say, that the chastisements which we inflict vpon our selues, are most times more effectiuall then those, which God doth lay vpon vs, partly because our selues do know more distinctly why and wherefore we suffer, and especially because wee are by our owne thoughts. afore-hand, prepared to receiue the correction before we feele it: which helps in Gods corrections are most times wanting vnto vs. And from hence *S. Basil* commendeth fasting, as being *b εδμωχον ἀναπναις ἀναπναικῆς* *medicine that taketh away the malady of sin.* Which point hee yet declareth further by a most liuely similitude. *c As worms* (saith he) *which are bred in chil-*
drens

a Fugatus animosus Propheta, sed in profundo maris meus fuit.
Hieron. Epist. 25. pag. 203. C.

b De Ieiun.
Hom. 1. pa. 321.
d Quema dum vermes, qui in puerorum intestinis germinant, pharmacis quibusdam acris & amaris excutiantur: ita peccatum, &c.
ibid.

dreus entralls, are expelled by worm-wood, and bitter medicines: so if sin be engendred in a mans soule, there is no speedier way to expell it, then by letting downe this bitter potion of fasting and humiliation. And to like purpose S. Ambrose,^a Delicate fare and pampering of the body, (saith he) is pleasing to nature, and fasting is as vnpleasing: but things which are most pleasant to the taste, are not alwaies most profitable for health. Nay,^b sweet things do puffe vp the body: and the eating of honey maketh the liner to swell: but bitter things do bring it to its temper againe. And so it is in the gouernment of the soule. Pleasant meats and full feeding puffe vp and swell the flesh; but abstinence taketh it downe, and bringeth it to a right disposition and temper. In regard of all which, as also out of the experience that my selfe haue had, I dare bee bold to say, that whosoever shall make triall of this course, shall finde the like effect, when hee humbleth himselfe by fasting, that David did, when God humbled him by his correction. David saith of himselfe, ^cIt is good for me that I haue beene afflicted, that I might learne thy Statutes. Vpon which words, S. Augustine commenteth in this manner, ^dWhen I was lifted vp in prosperity, I learned to obey mine owne lusts; but now being once humbled, I shall learne to obey thy Lawes. And so the contrite soule, that hath chastened himselfe by this discipline, may haue iust occasion, I am persuaded, to say after triall; It is good for mee that I haue beene thus afflicted for my finnes. For by this holy reuenge vpon my selfe, I shall learne to serue my God better.

Thus

^a Dulcis voluptas videtur, amarum ieiunium. Hoc amaro illud dulce tollatur. &c. Ambros. de Elia & Ieiun. cap. 11.

pag. 533.
^b Ilsa corpora dulcibus frequenter inflantur, & melle iecur tenditur: idem tamen esca amaritudine temperatur. Ambros. ibid pag. 534.

^c Psal. 119. 71.

^d Didiciram elatus iniquitates meas, discam humiliatus iustificaciones tuas. Augustin. in Psal. 42. pag. 139. C.

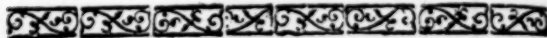
Thus I haue declared the holy *vs*es of this discipline, such as I could think on for the present. Others, that are not strangers from this exercise, may peradventure either adde more, or enlarge these. In the meane time, it will not bee vnseasonable to aduertise the Reader of two things concerning the premises.

1. If any man haue neede of these, or any of these *helps* and *vs*es, then he may not say or think that an *holy Fast* is superfluous and needlesse for him. For example, if he finde that he hath any *disordered lusts* or fleshly thoughts that are not wholly subdued and tamed; but that either they prouoke him to euill, or hinder him from that which is good: then he may make vse of fasting, because it will serue him to *beat downe* his body, and to *bring it into subiection*, that he may serue God the more freely. Or, if hee finde that his *prayers* and *meditations*, and other diuine exercises bee not wholly spirituall, without all mixture of fainting; then he may make vse of fasting, because it will serue to *elevate* his thoughts, and to carry his prayers with full wing into heauen. And lastly, if hee finde that he haue any *sinnes* not fully sorrowed for, and wholly done away, but that hee hath neede of some more repentance; then he may make vse of fasting, because it will serue him to *humble* his soule, and to increase godly *sorrow*, that hee may obtaine pardon. But if any man bee so *spirituall*, and so perfect, and so past all frailty of mankinde, that hee neither needes any more *mortifying* of his flesh, nor any more *sharp-*

ning of his deuotion, nor any more *repentance* for his sinne: I will not say that such a man hath any further neede of fasting. No, nor can I say, that he hath any more neede of Christ, or his death and blood-shed. For hee that is so perfect, what more neede hath he of a Sauour? But one thing I dare and will say, that God doth accept, and Iesus Christ doth acknowledge, and the holy Angels do reioyce more for *one sinner*, that by fasting and mourning doth repent for his sinnes, than ninety and nine of the most perfect men in the world, that think they haue no need of repentance.

2. If any man shall please to make triall of this exercise, and after his fasting do not finde these holy *uses* of it; then hee should examine himselfe how he carried and demeaned himselfe in the performance of this seruice: whether hee haue not erred in the manner, or swarued from the right end, or neglected some necessary and substantiall condition, that is required for this purpose. And if after due examination it do appeare, that he haue not miscarried in some weighty & materiall point, I will not say nay, but he may condemne me for being too lauish in commending the vertues of this worke. But if it do appeare, that he haue so erred, then let him blame himselfe that it hath succeeded no better. For the Pharises fasted to an *ill end*, and lost their *reward*: and the Iewes fasted in an *ill manner*, and were reprobued for their labour. And so if any Christian erre in the same or the like sort, he may not think by such a fast to obtaine Gods fauour, or to purchase the blessings already

spoken of. Now if any shall aske, as perhaps some will, what those necessary conditions be, that by fulfilling of them, he may attaine the promises annexed to them; this question I shall labour, God willing, to satisfie, in the next ensuing Chapter.



CHAP. IV.

What conditions are required of vs in our fasting, that it may be accepted with God.



Fasting hath many good vses in Religion, as hath beene already said. But it is not euery Fast that hath these vertues, nor euery Fast that can commend vs to God. For, as I began to say, we reade of some mens Fasts that haue beene like themselves, and both of them abominable.

a *Ieiunauerunt*
Nineuite, &
Dei misericordiam
elicuerunt: iei-
iunauerunt &
Iudei, & nihil
profecerunt, sed
culpam abierunt.
Igitur ieiunij le-
ges discamus,
ne in incertum
curramus. &c.
Chry. Homil.
3. ad pop. An-
tioc. pag. 49.

a *The Ninenites fasted, and obtained mercy, saith S. Chrysostom, but the Iewes fasted, and gained reproof for their paines. Therefore that we may learne so to fast, that wee may please God, and not punish our bodies, without profiting our soules; it will be necessary in the next place, to consider what things are required of vs, when we do fast, that we may profit by it.*

I. First then it is required in our fasting, that it be a *moderate afflicting* of our selues: and herein I say two things. 1. That there must bee a kinde of *affliction* and chastening in it. 2. That this chaste-

ning must be moderate, and within compasse.

1. That there must be a kinde of *afflicting* in our fasting. And so the Scriptures say. For the Lord himselfe speaking of the yeerely fast which he had appointed, saith of it, ^b *In the seuenth moneth, on the tenth day of the moneth, ye shall afflict your soules by a statute for euer, and* ^c *whatsoever soule it be, that shall not bee afflicted that day, he shall be cut off from among his people.* And the Angell saith of Daniels fast; ^d *When thou didst set thy heart to chasten thy selfe before thy God.* And David saith of his owne fasting, ^e *I humbled [or afflicted] my soule with fasting.* And the people of the Iewes, ^f *Wherefore, say they, haue we fasted, and thou seest not? Wherefore haue we afflicted our soule, and thou takest no knowledge?* But most plaine to this purpose is that of Ezrah; ^g *I proclaimed a Fast, saith he, that wee might afflict our selues before our God.* Where we may note, that the *afflicting* of our selues is the very end of our fasting. Thus, in the language of the holy Ghost, fasting doth imply a kinde of *afflicting*. And indeede if it be rightly vsed, it may be laid to *afflict* a man for three respects. First, because it doth naturally breede a kinde of paine to the body. For, when nature wanteth her ordinarie nourishment, shee feedeth vpon the body it selfe, and sucketh and draweth from it its naturall moisture, and consumeth the iuice of it. Which action of nature vpon it selfe, if it bee long and great, doth breede vn sufferable paines, which maketh men to eate their owne flesh, rather than endure it: and if it be but moderate, yet if it be con-

^b Leu. 16. 29, 31.

^c Leu. 24. 29.

^d Dan. 10. 12.

^e Psal. 35. 13.

^f Isay 58. 3.

^g Eslr. 8. 11.

tinued about the ordinary and fit time of refreshing, it will more or lesse breed some sense of paine. Secondly, fasting may be said to *afflict*, because it deprieth a man of his vsuall and accustomed refreshing and comfort. And that, without any reall and positieue paine, is a kinde of affliction to nature. For if a man that hath beene in place of authority and respect, be onely depriued of this honour and dignity, that priuation alone will be a corrasieue to his soule. And if a man that hath beene accustomed to liue at his liberty, be commanded to keepe his house, though hee lodge as soft, and fare as well, and be attended as carefully as euer he was wont; yet this restraint in his owne house will be a punishment vnto him, because it is an abridging of his wonted liberty. And so abstinence from meat at the vsuall time, is an *affliction* to nature, because shee misseth her wonted comfort and refreshing. Thirdly, fasting may further be said to *afflict*, because it is a memorieall, that representeth vnto vs the iust causes of the greatest sorrow. For as when a wife weareth mourning weeds for her Husbands death, if any other occasion should draw her to sporting and mirth; yet the sight of her owne clothes would re-call her, because they are testimonies that put her in minde of her husbands decease, and her owne widowhood: so our fasting, being vndertaken for humiliation and repentance, is an outward token that calleth our sinnes to remembrance, that telleth vs how vnworthy we are of the least of Gods mercies, and how obnoxious to damnation, if by repentance

wee doe not obtaine pardon. In which case, though wee should otherwise forget our selues, yet the very want of our wonted food will cause a sight, and breed a sense of our wofull estate. And this is thought to bee one reason, why the Nineuites caused their children and cattell to fast from all food, who notwithstanding were neither guilty of the sin, nor capable of repentance; because the ruefull sight of their miseries, and the mourning sound of their cry, might serue to increase the Nineuites sorrow, whose sinnes had beene the cause of all. Thus fasting is in diuers respects a kinde of *affliction*, and in the religious vse of it, was intended by Almighty God for that purpose.

2. The second thing is, that this chastening must be *moderate*, and not exceed the proportion of euery mans strength and ability. And then it exceedeth this proportion, when it eyther destroyeth nature, or disableth a man for Gods seruice, and the dueties of his calling. And thus far if a man goe, he goeth beyond the rule of a religious fast. The reasons are: First, God doth not desire the hurt of his creature, while hee is about his seruice, : nay, hee will rather forbear some part of his seruice, than an Oxe or an Asse shall want necessary food, as is euident by our Saviours owne words related by the Euangelist^a. And if hee will not haue a beast to want food, much lesse would he haue a man to endanger his life or health for such an exercise, thought tending to his seruice. And therefore if any deny necessary re-

^a Luke 13.

15. & 14.5.

a Audiant qui
es, quæ necessa-
ria sunt corpori,
subtrahunt, il-
li quod per
Prophetam Do-
minus loquitur;
Ego Dominus
odio habens rap-
inam holocaustorum. De
rapina verò holocaustum offert,
qui temporalium
bonorum siue ciborum nimia
egetate, vel manducandi vel somni penuria corpus suum immoderate affligit.
De Consecrat. distinct. 5. cap. 24. Non modico iter. Vide & Cassian. 60. lat. 21. cap. 23. p. 10. 7.
b Ilay 61. 8.
c Satis diu ieiunat, qui cum Christi voluntate se reficit. Ambr. Ser. 31. p. g. 44. G.
d Experimento didici, Asellum in via, quum lassus fuerit, liuerticula quæ-
rere. Hieron. Epist. 7. ad Lætam. pag. 59. E. c. 1 Tim. 5. 23.

trashing to the body, when need doth require, that they may vse the more austerity against the flesh, a *Let them heare* (saith the Canon Law) *what God saith by the Prophet* b : *I the Lord love indgement, I hate robbery for burnt offering. Now hee offereth God an offering of robbery*, saith the Canon, *that afflicteth his bodie immoderately with want of meate or sleepe* And let such a one take with him also, the rule of S. *Ambrose*, c *He fasteth long enough, that breaketh Fast with Christs liking and approbation*. Secondly, Fasting is appointed of God for an help, that may enable vs to serue God the better, as to make the flesh seruiceable to the soule, to lift vp the minde in holy and heavenly meditations, and to further our repentance and obedience, as hath beene formerly declared. But when it exceedeth the proportion of a mans strength, as it casteth downe the body, so it disableth the soule also. For d *experience telleth vs*, saith S. *Hieron*, *that a beast when it is ouer-laden, and wearied, will turne aside at euery corner, and euer and anon seeketh how to lye downe vnder the burden*. And so if the body be ouer-burdened and enfeebled with too-much abstinence, it cannot be seruiceable to the soule, nor afford her, strength and spirits for holy exercises, but will euer be ready to sleepe, or rest, or faint: so that the soule at such times cannot heare, nor reade, nor pray, nor meditate, as at other times she is vsed to doe. And for this cause the Apostle giueth *Timothy* this rule, e *Drink no longer water, but vse a little wine for thy stomachs sake,*

and

and thine often infirmities. And S. Hierom gi-
ueth the like counsell to a religious friend of his;
"You should so fast, (saith he) that you do not faint,
and breathe short, and haue need of some body to beare
you vp for falling: but that subduing the bodily appe-
tite, you do not diminish spirituall exercises, nor reade
or sing, or watch lesse then you are wont. For Fast-
ing is not a perfect vertue, to be desired for it selfe;
but an help and ground of other vertues. The want
of this moderation Jonathan did rightly reprove in
Saul his Father, who by enioyning too strait absti-
nence, did hinder the people in the pursuit of the
enemies. *b* My Father (saith he) hath troubled the
Land. See I pray you, how mine eyes haue beene en-
lightned, because I tasted a little of this honey: How
much more, if the people had eaten freely to day of the
spoile of their enemies, which they found? For had
there not beene now a much greater slaughter among
the Philistines? And so by the same reason, if any
man do exceed measure in his religious abstinence,
wee may say of him, Hee troubleth his soule; and
hindreth the work of Religion, and maketh him-
selfe vnable to doe good duties. But this Caueat
was necessary in times past; now a daies few men
offend that way. And therefore I will presse this
point no further. Only out of the former part of
this Note, where I shewed that fasting is an *As-*
stricting, I will draw some short conclusions for our
further vse.

I. Concl. If a true Fast bee a chastening of the
body, then Papists haue little cause for their great
outcries, and much boasting of their Fasts. For

a Sic debes ieiunare, ut non pal-
pites, & respira-
re vix possis, &
comitum tuorum
vel portaris, vel
traharis mani-
bus: sed ut fra-
cto corporis appe-
titu, nec in lectio-
ne, nec in Psal-
mis, nec in vigi-
lyis sol to quid
minus facias.
Jeunium non
perfecta virtus,
sed caterarum
virtutum fun-
damentum est.
¶ Hieron.
ad Demetriad.
Ep. 8. pag. 72. C.
¶ 1 Sam 14. 29.

^a Mark 2. 18.
Luke 5. 33.

* See The Epi.
cures Fast c. 2.
3. 5.

^b Contra tempe-
rantiam pecca-
tuerit, contra
icium non
item. Azor par.
1. 1. 7. ca. 10 q. 7.
aliiq; passim.
^c Polyc. Lyfe-
rus præfat.
præfixâ Has-
senmull. de ie-
iunio Iessuit.

as the Pharises said to Christ, ^a *Why do the Disci-
ples of Iohn & of the Pharises fast often, but thine eat
and drink?* so the Pharises of our time say, that
they and their disciples fast often; but Protestants
and their Scholars eat and drink, and feast. But
all this loud cry is but an empty sound. For say,
they fast often, as they call fasting; yet what is it
that they call a Fast, and which they enioine their
disciples to vse? Why? it is, forsooth, * that at
dinner they eat no flesh, and that at supper they
make not a set and standing meale. But at dinner
they may take their fill of the best fish, and the
strongest wines, and the daintiest iunkets, and
what they will besides of rootes and white-meats,
or any such like. And at night they may haue a
drinking, and eat something beside, more or lesse,
according to the custome of the place and people.
And they may drink at any time of the day, and
any drink they list. Yea, and (which is abomina-
ble to conceiue) if a man drink intemperately,
and be drunk on their fasting day, yet if hee ob-
serue the former rules, ^b *hee offendeth not against
the Law of their Fast.* This is the stricnes and hard
discipline that the Church of Rome doth lay vpon
her children in their frequent and meritorious
Fasts. Nor may wee thinke, that the practice can
bee much better then their precepts are. Sure I
reade, that ^c the Princes of Germany at the times
of their publike meetings in the Empire, were wont
to obserue the known fasting-daies of the Church, and
then they would goe dine with the Bishops. For (as
they vsed to say) *they neuer had greater variety of*

good cheere, nor more dainties, then at such times. But some perhaps may say, that he that reporteth this, was an aduersary to their Church. Be it so: yet that is no reason to discredit the report of a thing so openly knowne. And though *Lyserus*, who reporteth this from the Princes mouthes, were an aduersary; yet *Lindanus* was their friend, and he saith no lesse of their loose fastings. ^a *That our Fasts* (saith he) *which swimme with store of wine; and abound with superfluities, and outstrip the delicacies of flesh, with variety of fish; (insomuch that they may seem to dally with God, while for cutting off the warmth that is caused by eggs, they cram into their gluttonous stomach the flames of oyle, the burning beate of wine, and the fire of all kinde of spices) were not only unknowne to the ancient Christians, but were intolerable and abominable, is a thing more eident to them that consider the ancient customes, then that we should waste words about it.* And in the margin he addeth this note; ^b *The Fasts of Catholikes all abroad like the feeding of Epicures.* And this may serue to shew what sore penance our popish people do vndergoe, by their often fasting. But if a true Fast be an afflicting of the body, as I haue proued, and themselves will not deny; then though they haue many Fasts in name, yet they haue few or none in deede. Let them then looke homeward, and reforme these mock fasts of their owne Church, and then let them complaine of the rare Fasts in ours.

2. *Concl.* They make but a friuolous excuse, who to free themselves from fasting, alledge that

I

they

a *Ieiunia nostra quæ et vini copia natant, abundantiaq. red. nant, et piscium varietate carnum superant delicias, adeoq. cum Deo ludere videntur, dum pro intercepto, qui ex ouis oritur calore, olei flammæ, vini æstus, omniq. aromatum generis ignes, belluoni infarciunt stomacho; veteribus Christianis omnino fuisse nō modò incognita, sed & intolerabilia atq. adeo abominanda. piissimè videretur cogitantibus arbitror notius, quàm ut ea de re, ulla sint verba profundenda.* Lindan. Pa. nop. lib. 3: cap. 11. pa. 89.
b *Ieiunia Catholicorum passim Epicurea.*

a Gen. 25. 29,
30, 32.

they finde hurt by it; meaning that it is some paine to endure two or three houres hunger, and some trouble to passe ouer the vsuall time of refection. Some paine, and some trouble? Why? that is the very cause why we should fast, that by *chastening* the body wee may *cherish* the soule. Nor is it so great a matter now and then to endure such a paine. For wee reade that *Esaue* was so long in hunting, that he fainted, and was readie to die for hunger,^a as himselfe complained. And we may see it now among men, that if it be for pleasure to follow our sports, or for profit to increase our wealth, or for preferment to aduance our estates; there is no man but would finde himselfe able enough to forbear a meales meate. And if the sauing of our soules bee as deare vnto vs, as these worldly vanities, wee will not repine at so small a labour in so necessary a case.

b Prana cogitatio est ira discensium, Quoniam nobis quinq. dierum ieiunium indicium est; omnesq. eor. eandem tñ uiam uocabat. Basil. Homil. 2. de Ieiunio. pag. 336. A.

3. *Concl.* They be poore fasters, who glut themselves aforehand, that so they may fast with full stomachs. *S. Basil* met with some such in his daies, who he warneth & threatneth for it: *But is a gracelesse thought, of them that say thus, Because the fasting daies are bidden; let vs to day drowne our selues in swilling and excessse.* For will any man (saith he) when he is to marry a chaste *Matrone*, make an introduction to such a marriage, by bringing *Strumpets* into his house? And in the places of *Pepish* ignorance, it is a most vsuall practice, to make way for *Lent Fast*, by surfetting at *Shroue-tide*: as not onely our experience, but the confession of their own *Writers* may sufficiently declare. For *We* (saith

one

one of them, (speaking of this time of Shroue-tide,) *dostrine to reuenge our selues vpon the fasting daies to come, by excesse and sursetting aforehand. And another, preaching on the Sunday before Lent, saith that S. Paul exhorting vs to^d consider him that endured such contradiction of sinners against himself; &c. is worthy to be hearkned vnto, as for other reasons, so in respect of the present time, being daies of riot, like festiualls of Bacchus, when in spectall maner the whole world is set in wickednesse; when nights are turned into daies, while men rise early to follow drunkennesse, and to drink vntill night. But a religious Christian should consider, that if he meane to fast rightly, hee must make his abstinence to be a chastening to nature, which cannot bee, if his fasting be but a forbearing of meate, till his former gluttonie be concocted.*

*c Conamur per
crapulam &
lasciuia vlcisci
dies ieiunij, qua-
siq. de ieiunio
uenturo sumere
panas. Fil. fac.
de Quadrag. c.
12. pag. 470.
d Heb. 12. 3.
e Di. nus qui
audiat—prop-
ter tempus pra-
sens, dicunt (vbi
vocaui) Baccha-
noliorum; dum
vel maxime, so-
lus mundus in
m. ligno positus
est, quum noctes
variatur in dies,
dum confurgitur
mane ad festan-
dam ebrietatem,
& potandum vs-
que ad vesperam.
Godefr. Kem-
pens in Passio-
nem Domini.
Concion. 1.
pag. 1.*

II. Secondly, there is required in a true Fast, that our other cariage and behaiour bee suteable to this of our fasting. My meaning is, that as wee chasten and afflict the body by *abstinence* from meate, so we should doe by refraining from the other *delights* and *comforts* of nature. For else the other pleasure would vndoe that, which by fasting we seek to effect; because they will hinder our humiliation and *repentance*. Nor is it seemely to ioine gay clothes, and sweet perfumes, and pleasant musick, and frolick behaiour with this exercise of humiliation and sorow; no more then it is for him that weareth a mourning gowne for his friends death, to flaunt it in a white hat, and a gay feather, and a coloured suite at the same time.

And for this cause it is, that in Scriptures, where fasting is spoken of, there is mention also of sackcloth and ashes, and hard lodging, and forbearing of perfumes. As for example, ^a Daniel forbore sweete ointments. And ^b David lay all night upon the earth. And ^c Mordecai put on sackcloth, and besprent himselfe with ashes. And the ^d King of Nineveh laid off his robe, and covered himselfe with sackcloth, and sate in ashes. And ^e Joel requireth, Let the Bridegroome go forth of his Chamber, and the Bride out of her Closet. And our ^f Lord saith, The children of the Bride-chamber cannot fast, while the Bridegroome is with them. The meaning is, that Mariage-mirth is vnseasonable in a time of fasting. And therefore if a Fast must be kept, let the Bridegroom go forth of his wedding chamber; as Joel speaketh: or if Mariage-mirth be necessary, let the humiliation of fasting bee deferred till another time; as our Sauour implieth. And because of this disproportion betweene mirth and fasting, God reiecteth the Fast of the Iews for this cause among others, because ^{*} in the day of their Fast they found pleasure. And from the consideration of these things it is, that the Hebrews were wont in their fasts to abstaine from foure things, that import mirth and reioycing; from washing themselves, from anointing, from fine apparell, and from the use of the mariage bed. And so, when wee fast, all our behaviour (so farre as may stand with ciuility, and other occasions of the time,) must bee such as besecmeth mourning, and the condition of a deicd suppliant. ^b At least thus much is necessary, that wee

^a Dan. 10. 3.

^b 3 Sam. 12. 16.

^c Ester 4. 1.

^d Ionas 3. 6.

^e Joel 1. 16.

^f Mar. 2. 19.

Luke 5. 34.

^{*} Isa. 58. 3.

^g Ainsw. on
Leu. 16. 29.

^h An putatis illi
ieiunare, qui pri-
mo diluculo non
ad Ecclesiam vi-
gilat, sed surgens
congregat seruu-
los, disponit re-
lias, canes producit,
saltus syluasq;
per lustrat? Am-
brof. to. 5. ser.
41. pag. 58. v.
Aug. de Di-
uers. Ser. 74.
cap. 8.

we abstaine from all delights of the world, that be disproportionable to the state of a mournfull penitent.

Nor doth this any way crosse our Sauiours doctrine, when he saith, *Thou, when thou fastest, anoint thy head, and wash thy face.* a Mat. 6. 17. For he onely intenderh hereby, that wee should not make a publick shew of our priuate Fasts; but rather hide them from men in our behauiour abroad, that *vaine-glory* do not corrupt our good work. And if for this purpose it bee necessarie to shew a cheerefull countenance, such as we vse at other times, and they vsed when they *washed their faces and annointed their heads*, it is an vsage which vpon such an occasion may well bee obserued, notwithstanding the former Rule; either because it may bee taken as a iust exception from it, or because being vsed for such an end, and not for chearing of nature, it will not greatly impaire that inward sorow which is required in repentance and fasting.

III. Thirdly, there is required in a true Fast, that the inward affection of the heart, be answerable to the outward behauiour of the body: to wit, that as by abstaining from the comforts of this life, we *chasten* the body, so by a godly sorow and vntained *repentance*, we humble our soules for our sinnes. And because true repentance includeth amendment of life, and an heartie practice of all good duties; therefore it is to be vnderstood, that with a true Fast there is necessarily required an holy life. And the reason hereof is plaine, because God doth not care for the [*opus operatum*,

- the bare worke done : nor doth Fasting please him because it is an abstinence from meat ; but because it is a signe of repentance, and an help to true deuotion and an holy life. To this purpose we finde*
- a Zach. 7. 5. God speaking to the Iewes : ^a When ye fasted and mourned in the fifth and in the seventh moneth, did ye at all fast vnto me ? euen to mee ? As if he should say, Ye did it not for my sake, and I owe you no thanks for it, nor do I take it as a part of my seruice. But why was it not done for Gods sake, and to his seruice ? The reason is intimated in the words following, ^b The Lord said, Execute true*
- b ver. 9, 10, 11. 12. iudgement, and shew mercy and compassion, every man to his brother, and oppresse not the widdow: &c. But they refused to hearken, and pulled away the shoulder. &c. And to like purpose, but more plainely, in another place : ^c Yee fast (saith God) for*
- c Isa. 58. 4. strife and debate, and to smite with the fist of wickednes. Ye shall not fast as ye doe this day, to make your voyce to be heard on high. Is it such a Fast, that I haue chosen ? Wilt thou call this a Fast, and an acceptable day to the Lord ? He meaneth that they fasted, as if they repented for their sinne, and meant to serue God; but they, while they kept their Fast, continued in their sinnes : and that this was not a true Fast, nor that which God did euer require, or would accept of. But if this bee not the true Fast, what then is ? Why ? It followeth in the next words, ^d Is not this the Fast that I haue chosen,*
- d ver. 6, 7. to loose the bands of wickednes, to vndoe the heavy burdens, and to let the oppressed goe free, and that yee breake euery yoke ? Is it not to deale thy bread to the hungry,*

hungry, and that thou bring the poore, that are cast out, to thy house? When thou seest the naked, that thou cover him. &c? The summe and intent of which words is, that a true Fast, such as God doth require, and will require, is to be ioyned with the practice of good works. For the maner of speech is like to that of S. James, where he saith, that *pure religion and undefiled is this, to visit the fatherlesse and widowes in their affliction, and keepe himselfe unspotted of the world.* James 1. 27. Where hee meaneth not, that religion, which is a dutie toward G O D, doth formally consist in these good works, the doing of which is a dutie toward man: but that true & sound Religion is necessarily, and by consequence ioyned with these works. And so when God saith, that the Fast which he requireth, is to *loose bands of wickednesse: &c. and to deale bread to the hungry: &c.* Hee meaneth not, that a true Fast doth essentially & formally consist in these works, but that it is ever ioyned with them. Where wee may further also note, that the good works which God here requireth to accompany a religious Fast, are of two sorts: some are works of Iustice, which are to *loose the bands of wickednes, to undoe the heavy burdens, &c.* that is, to surcease and leaue off their oppressing, and wronging of their brethren. And some againe are works of mercy, which are to *deale ones bread to the hungry, to cloath the naked. &c.* By all which it doth appeare, that God maketh no account of fasting, if it be not ioyned with charity towards the poore, and iust dealing towards all men. The ancient Fathers, agreeably to Scriptures,

^a Illi qui ieiunant à cibo, & non se abstinēt à malo, similes sunt dialolo, qui non manducat, & tamen à malo non cessat. Ambros. Ser. m. 43. p. 61. ^b Qui abstinemus, prauitia nostra pauperibus praeferemus. Sic in pro delictis tuis, ieiunius Dominum roges, & ille pro te iustitias exoret: vtrumq; tibi proficiet, & tua fames, & satietas mendicorum. Ser. m. 41. p. 59. ^c Tu gratia fons Deo nostra ieiunia, si illi, qui necessitate ieiunant, reficiantur à nobis. August. de Temp. Ser. 64. pag. 221. ^d Dum à licitis abstinemus, magis ac magis admonemur illicita vitare. Qui enim abstinemus nos à carnibus, quibus alij d. ab uti licet, & imprimis peccata fugiamus, quae omnino nunquam licent. Itaque si volumus bene ieiunare à cibis, ante omnia ieiunemus & à vitijs. Aug. de Temp. Ser. 64. Domin. 1. Quadrag. p. 231. E. ^e Dicchi vobis sic: i posse, ut quis ieiunando non ieiunet. Euenit fortasse videtur. — Qui sic potest, ut quis ieiunando non ieiunet? Qui à cibis quidem abstinet, non abstinet autē à peccatis. Chrys. to. 5. de resurr. Christi. Ser. 34. p. 522. D. ^f Honor ieiunij non ciborum abstinētia, sed peccatorum fuga. Itaq; ciborum abstinētia tantum ieiunium designans, hic est, qui maxime ipsum vituperat. Ieiunas? Demonstra mihi per ipsa opera. Qualia, inquis, opera? Si pauperem videris, miserere; si inimicum videris, conciliare; si amicum laudabiliter agentem videris, iuvare; si mulierem videris speciosam, praeferas. Non enim os tantum ieiunet, sed & oculus, & auditus, & pedes, & manus, & omnia corporis nostri membra. Ieiunent manus à rapinis, & auaritia mundet ieiunens pedes ad illicita spectacula cursu reprimētes, &c. Chrys. to. 1. ad pop. Antioch. Homil. 3.

Scriptures, are eloquent and plentiful in this argument. ^a *See that fasteth from meat, and abstaineth not from sinne, is like the deuill, who doth not eat, and yet ceaseth not from sinne.* And againe the same Father, ^b *We that fast (saith he) let vs giue our dinners to the poore. So thou fasting shalt aske God pardon for thy sinnes, and hee being filled shall obtaine it for thee, and both of them shall be for thy good, both thy fasting, and the poore mans eating.* To the same purpose speaketh *S. Augustin.* ^c *Then are our fasts accepted with God, (saith hee) if they which fast because they want meate, be relieved by vs.* And againe, the same Father, and in the same Sermon, ^d *While we abstaine from lawfull things, we are admonished more and more to eschew vnlawfull things. For we that abstaine from flesh, which at other times we may vse, ought especially to auoid sin, which may neuer be vsed. And therefore if we will fast rightly from meate, we must aboue all fast from sinne.* And *S. Chrysostom,* ^e *I tould you (saith he) that it is possible for a man not to fast, while hee fasteth. — But how may that be? When a man abstaineth from meate, but abstaineth not from sinne.* And againe, ^f *The honour of a fast is not the abstaining*

from meat, but auoiding of sin. I therefore he that desireth a fast by abstinence from meate only, is hee that dishonoreth it most of all. Doeſt thou fast? Shew it me by thy works. But by what works, thou wilt say? If thou seest a poore man, haue pittie on him: if thou seest an enemy, be reconciled vnto him: if thou seest a friend doing well, do not enuy him: if thou seest a faire woman, passe along by her. For not only the mouth should fast, but the eye, and the eare, and the feete, and the hands, and all the members of the body. Let the hands fast, cleansed from rapine and auarice: let the feete fast, stopping their course to vnlawfull plaies or shew: let the eyes fast, learning not to glose on others beauty. &c. And S. Basil,^a Do not place (saith hee) the good of fasting in the abstinence of meate: for true fasting consisteth in abstaining from sinne. For, eatest thou not flesh? but thou denourest thy brother. Forbearst thou to drink wine? but thou forbearst not to offer wrong to thy brother. And thou staieſt till night before thou breake thy fast; but thou spendest all the day in Law-suites, and quarrelling. And doeſt thou think to please God with such a godlesse fast? No, no: Woe to them that are drunk, and not with wine. And who be they? They are all such (saith he) as are overcome and haled away with unruly lusts of sinne, as of anger, and enuy, and reuenge, and ambition, and carnall pleasures. For all such vnmortified lusts are as so many kindes of drunkennesse. For hee that is led and possessed with these, hee is not his owne man: hee cannot see and discern the way of reason, much lesse of religion, no more

K

than

a Cavere ieiunij
utilitatem sola
esearum absti-
nentia metiaris.
Verum enim ie-
iunium est, ab
omnibus vitiis
esse alienum, &c.
Basil. de Ieiunio
Homil. 1.
pag. 331.

than a drunken man can finde his way in the street. And if a man do abstaine from wine, and yet bee drunk with these vices; or if a man forbear the flesh of beasts, and feed on the bloud of his brother; this is no truer a fast in Gods sight, than if he should abstaine from a weaker wine, and overwhelm himselfe with a stronger; or should fast from swines flesh, and glut himselfe with Partridge and Pheasant. The summe of all is, *A true Fast cannot be separated from an holy life.*

IIII. Fourthly, it is requisite that the soule do busie her selfe about holy duties fit for a time of repentance, and such as a Fast doth by the outward behauiour make profession of.

For more distinct declaration of which point, two things are to be considered. 1 Whether there be any diuine precept, which commandeth that euery fasting day be as an *holy day*. 2 If there bee no such precept, yet how farre forth it is requisite that a man on that day should bee busied in holy duties.

Quest. I.

a Description
of a true Fast.
Page 45.

And first for the first question, some learned men there be among our English Diuines, who say that euery fasting day, nay all the space of time so long as a fast is continued, though for two or three daies together without intermission; *a hath the nature of a Sabbath, and is a Sabbath of rest; and that therein men are bound to abstaine from their bodily labours, according to the same straitnesse, that they are bound to obserue the Sabbath.*

But this, I take it, is not true: and the reasons, why I say so, are these 4 folowing.

I. Be.

I. Because hitherto no prooffe hath beene produced from Gods word that doth euict it. For the places of Scripture on which they insift for that purpose, are but two that I know of; neither of which doth proue the point in question, as may appear by the examination of them. *Reason. 1.*

The first place alledged for this purpose is that of *Moses* in the 23th of *Leuiticus*. The words are these:^b *On the tenth day of this seuenth moneth there shall be an Atonement: it shall be an holy Conuocation vnto you, and ye shall afflict your soules, and offer an offering made by fire vnto the Lord. And ye shall do no work in that same day: for it is a day of Atonement, to make an atonement for you before the Lord your God. For whatsoeuer soule it be that shall not be afflicted in that same day, he shall bee cut off from among his people. And whatsoeuer soule it bee, that doth any work in that same day, the same soule will I destroy from among his people. Ye shall doe no maner of work: it shall be a statute for euer throughout your generations, in all your dwellings. It shall bee to you a Sabbath of rest: and ye shall afflict your soules in the ninth day of the moneth at euen; from euen to euen shall ye celebrate your Sabbath.* From this Text they conclude thus, or to this purpose. The Lord appointed this day of Expiation, to be a fasting day, in which men should afflict their soules: and this fasting day he commanded to be a Sabbath of rest, in which no maner of work might be done; and threatened to destroy that soule, that should doe any work in that same day. And therefore euery fasting day is to bee kept as a Sabbath day, in which men are

b *Leu.* 23. 27,
28, 29, 30, 31,
32.

bound to abstaine from their bodily labours.

a Joel 2. 16.

Answ. This argument is inconsequent, and defective many waies. For First, It concludeth a generall necessity in all fasts, from a particular rule prescribed in one fast. This day of fasting was commanded to bee kept as a Sabbath; therefore euery fasting day must be kept as a Sabbath day. Which maner of reasoning, who seeth not how weake it is? It is no better then if a man should argue in the like case thus: *Joel* appointed a fasting day in a time of an imminent danger: and in that day he commanded to *gather the children, and those that suck the breasts*, to the celebrating of this fast. And therefore in euery fasting day sucking children must be kept or restrained from sucking of their mothers breast. Or thus: *Ester* appointed the Iews to fast, and not to eate or drink three daies, night or day. *Ester* 4. 16. Therefore euery fast is to be continued for three daies space. Secondly, This reason is faulty, because it inferreth a Christian duty from a ceremoniall precept, whose obligation lasted no longer then till the coming of Christ. And if any man shall here say for strengthening of this reason, that a morall duty is sometimes inserted in a Ceremoniall law; that I grant to be true, but I adde withall, that that Ceremoniall law is no good prooffe, that the thing contained in it, is a morall duty. For no duty is therefore morall, because a Ceremoniall precept doth command it: but because it is somewhere enioyned in a precept of the morall Law. And therefore if any man will say that it is a morall duty to keepe euery fasting

fasting day, as a Sabbath day; he must bring some better prooffe, then a Leviticall precept. Thirdly, The reason is faulty also, because the scope of the Text alledged, doth no way suite with the conclusion, that is inferred from it. For it may be noted concerning the Text, first, that the summe and intention of this Chapter, is, to set downe the Feasts and the Holy daies of the Iews, which are here reckoned vp to be, the weekly *Sabbath*, the *Passeouer*, the *Offering of the first fruits*, *Pentecost*, the *Feast of Trumpets*, the day of *Expiation*, and the feast of *Tabernacles*. And concerning these, it is said by way of preface in the beginning, ^a *Say* ^a *Verf. 2.* *unto the children of Israel, Concerning the feasts of the Lord, which ye shall proclaime to be holy Conuocations, euen these are my Feasts.* And after the enumeration of them, it is said, ^b *These are the Feasts of* ^b *Verf. 37.* *the Lord, which he shall proclaime to be holy Conuocations, to offer an offering made by fire vnto the Lord. &c.* And in the end of the Chapter after all it is added, *And Moses declared vnto the children of Israel the Feasts of the Lord.* And from hence it may be gathered, that this day of *Expiation*, which is placed among these holy daies, is intended as a *festiuall* day, rather then as a *fasting* day. And therefore the fast is rather an appurtenance of the feast, then the feast a condition required in the fast. And therefore ^c *Piscator* calleth the fast an *Adiunct* of ^c *Piscator in* the feast. Secondly, we may note in the description of this day, that the chiefe thing for which this day was intended, was for *expiation* and *atonement*: and that the meanes by which this might

^c *Piscator in*
Num 29. in
Analyti.

• Cultus indicatur triplex, videl. (1) Ieiunium, (2) Sacrificiorum oblatio, (3) Fervor. Piscator in Levit. 23. in Analyti.

be wrought, and the things which God requireth for the celebration of this day, were an *holy rest*, a *public meeting*, an *affliction* of the soule, and an *offering made by fire*: or (as *Piscator* reckoneth them) they^a were three. 1, Fasting. 2, Offering of Sacrifices. And 3, Ceasing from work. And hence we may gather, that an *holy day* and a *fasting day* are here ioyned, as two things, both of which respect one end. And therefore it followeth not, The people are here commanded to keepe an *holy rest* upon this *fasting day*: and therefore it is necessary that every *fasting day* should be kept *holy*: no more than this argument would follow from the same place; Here the people are commanded to keepe this *holy day* with *fasting*, and humiliation, and therefore every *holy day* must be a *fasting day*.

The second place produced is *Joel* 1. 14. & 2. 15. The words are, *Sanctifie yee a Fast, call a solemn assembly*. And from these words they frame two Reasons or arguments.

Argum. 1.

1. Because it is said, *Sanctifie a Fast*; they inferre that therefore the day of the Fast is to be kept *holy*, and hath the nature of a Sabbath.

Ans. 1. But it may first be answered, that the originall word translated [*sanctifie*] doth in this and such like speeches vsually signifie to *proclaime*, *appoint*, or *decree*, or such like. As *Joel* 3. 9. it is said, *Prepare warre*: and *1 King.* 21. 9. *Proclaime a Fast*: and *verse* 12. *They proclaimed a Fast*. In all which places the same Hebrew word is vsed, that is in these places of *Joel*. And hence I gather or note two things. 1. That if the phrase [*sanctifie a Fast,*]

a Fast,] doe proue that the day of fasting must be an holy day, then it will follow, that the day of warring must be an holy day also; because the same word is elswhere applyed to warre, that here is applyed to a Fast. 2. I note, that in the iudgement of our English Translators of the Bible, the words may be rendred [*proclaime a fast,*] as well as [*sanctifie a Fast.*] And therefore this word doth yeeld no cleare prooffe that this day was commanded to be kept holy.

Ans. 2. Secondly, it may be answered also, that taking all the aduantage that can be supposed, in the Translation; yet the Prophet here doth not command to *sanctifie* the day, but to *sanctifie the fast*: and a religious Fast may be said to be sanctified, either because it is intended and doth serue for holy and religious vses, or because it is to be performed in a holy and religious maner: as a Calvin also noteth vpon this place. These things considered, I thinke the word [*sanctifie*] in these places, doth not necessarily inferre the keeping of a Sabbath day.

2. * The second Reason to proue an holy day out of these Texts, is drawne from the word [*solemne assembly*] For in the originall the word is עֲצָרָה, and that as is said, signifieth a day of prohibition, in which men are forbidden to doe any work. And hence they conclude, that therefore it is not lawfull on a fasting day to doe any work, and consequently that euery fasting day hath the nature of a Sabbath.

But to this two things may be answered. 1. That there

a Retinui propriam significationem, Sanctificate ieiunium; quia edictum illud spectabat in finem sanctificationis. Ieiunium ergo edicite, quorsum? nempe ut populus ab omnibus iniquitamentis se purget, atque se purum et integrum offerat Deo. Calu in Ioel 1. 14.

* Argum. 2.

there is no certaine prooffe from the word, that this day was to be an holy day. 2. That the consequence is not good, This Fasting day was commanded to be kept holy, therefore euery fasting day must necessarily be a holy day. These answers I further declare thus.

Ans. 1. First I say, there is no certaine prooffe from the word; because though many of the Learned do say, that sometimes it signifieth an holy day, or a day in which the people were restrained from work; and some also doe so interpret it in this place: yet all (that I haue read) do agree, that the word doth signifie an *assembly*; and the most doe so translate it here. Yea, and ^a in those places, in which of all other, the word is especially thought to note an *holy day*, or a *day of prohibition*, in which no work is allowed; euen in those places (as in all ^b other that I can find) our two English Translations, both that which is called the Geneva Translation, and the other lately authorized to be read in our Churches, doe still render the Hebrew word by the English words, *solemne assembly*, or *solemne meeting*: sauing that once they translate it [*assembly*] onely, the place not bearing the addition of [*solemne*] vnto it. And to them agreeth *M. Ainsworth*, who in all the places, where it commeth in his way, (as *Levit. 23. Numb. 29. and Dent, 16.*) doth still render it *solemne assembly*. And *Calvin*, *Levit. 23. 36.* saith, that ^d *All doe not agree about the signification of the word, and*

^a *Leu. 23. 36. Num. 29. 35. Dent. 16. 8. b 2 King. 10. 10. 2 Chron. 7. 9. Nehem. 8. 18. Isa. 1. 13. Amos 5. 21. c Ier. 9. 2. d De voce (Solemnitatis) non conuenit inter omnes. עֵצָה a verbo עָצָה deducitur, quod ita prohibere quam colligere significat. Itaque quidam interpretes retinent primam aetymologiam, vertendo, Retentio vel Prohibitio Dei est. Sed quia sensus videtur obscurior, non dubitavi pro solemnitate accipere, ut aliis lo-
sis. Nam absque controuersia nunc dies festus, nunc casus huius conuentus significat. Libenter tamen si Lectionibus eligere, quod magis probauerint. Calu, in *Leu. 23. 36.* pag. 311.*

that it is derined from a verb which signifieth both to prohibite and to gather together. And therefore (saith he) some Interpreters do keepe the first derination, rendring it [Retention] or [Prohibition;] but because the sense of the word so taken, seemeth more obscure, I made no doubt to interpret it by the word [Solemnity,] as in other places it is taken. For without doubt sometimes it signifieth [holy daies,] and sometimes [Meetings or Assemblies.] Notwithstanding Readers may freely choose, what they like best. And in the places of *Ioel*, now questioned, he rendrieth it [Conuentum] or [Cætum] .i. an Assembly or Meeting. And hereby it appeareth that *Caluin* and the learned Translators of our Bible did think, that the word both here and elswhere, in places most insisted vpon to the contrary, may signifie an Assembly or a *solemne Assembly*, and therefore in their iudgements there is no necessity that here this word should inferre the keeping of an holy day. Nor is there any thing brought, nor (as I think) can there any thing be brought either out of this Text or any other, that may conuince them of an error or mistake herein. And consequently it followeth, that there is no necessity, why the word עֲרָבָה in *Ioel* should signifie a Sabbath day.

Secondly, if I may haue leaue to speake mine opinion, which I do also submit to the censure of the Learned; I think the Hebrew word doth alwaies signifie an *Assembly*: and is sometimes applied to any common meeting, or company of men good or bad: as when *Jeremy* saith of the people of his time, that they were ^a *an assembly of trecherous men*: ^a *Ier.9.3.*

L

but

but most vsually it is spoken of holy Assemblies, which meete together for religious duties, as in the places alledged. And because it is applied to holy Assemblies, which met in the publick place of Gods Service, and many times on festiuall daies; this, as I think, gaue occasion to some learned men to say, that this word did signifie an *holy day*, with which many times it was ioined. My reasons (why I think this to be the best interpretation of the word,) are : First, because this signification is fit and agreeable to euerie place where the word is found in the Bible : and so is rendred by learned Translators. But the signification of *holy day*, or a *day of restraint* from labour, cannot agree to some places : as namelie it cannot be admitted in that of *Jeremy*, *Jerem.* 9. 2: Secondly, because the Roote from which this word is deriued, doth signifie as well to *retaine* and keepe in, as to *restrain* and keepe from. And therefore if the signification of the Roote be to be kept in the word deriued from it, (which is the thing pressed by those, that would haue this word to signifie an *holy day*,) yet that may be meant as well of *retaining* the people in the place of their meeting, as of *restraining* them from work : and both these deriuations may well stand with the signification of an Assembly. And so

^a M. Ainsworth noteth, that a *solemne assembly* (for so he translateth the word, as before was noted,) is called by this name *gnasfereth*, of *retaining the people*, or of *restraining them from work*. And so in conclusion, there is nothing that may hinder vs from taking this word alwaies in the signification of

^a On Deu. 16. 8.
and Leu. 23. 36.

of an *assembly*; but that if wee take it so, all things will be agreeable and consonant: and that in euery place of Scripture, where this word is vsed. And if this translation be admitted, then the word can import no more of a *holy day* in it, then so much as is included in the word *assembly* or *meeting*. And that at the most will be but a *restraining* of men from *their labours*, while the meeting lasteth, or till the assemblie be dissolued. And so much I will willingly grant.

Ans. 2. If it be granted, that this fasting day was here appointed to be a *Sabbath day*: yet it will not follow, that euery fasting day must bee an *holy day*. For God might command it in this particular case, as a thing convenient, and fit for the time and occasion; and not require it on all fasting daies as a thing necessary in all times of fasting: even as in this same place, God doth command *sucking children* to keepe this abstinence, and yet doth not appoint or require that the like should be done in all other fasts: For as the danger at this time was extraordinary, so God might see it requisite, to enioine an extraordinary humiliation, either for the measure, or for the continuance of it, or for other circumstances accompanying it: which is not therefore to be drawne into a perpetuall rule, that must alwaies be obserued.

And thus I think, it may appeare to the indifferent Reader, that these places do not afford any good prooffe, that euery fasting day is necessarily and by vertue of a diuine precept to be obserued as an *holy day*, or a *Sabbath of rest*.

Reason. 2.

a De Repub.
Hebr. xxi. l. 3.
cap. 18. pag. 639

Secondly, I am the rather confirmed in this opinion also, because I finde in the *Kalendars* of the Hebrews, that their solemne fasts are not acknowledged for *holy daies*, or *Sabbaths of rest*. For I haue met with two *Kalendars*: the one set forth by *Sigonius*, which he calleth [*Vetus Kalendarium Hebraeorum*,] and herein though hee professe to set downe the holy daies of euery moneth, yet hee putteth downe neuer an one of their fasts, by the name of an holy daie, sauing onely the *day of Expiation*. The other *Kalendar* of the Hebrews is translated and published by *Genebrard*; and therein are recited the *feasts* and *fasts* of the Iews: but among all their fasts, which are many, none is called a *feast*, or noted with red letters, as the *feasts* are; saue onely the daie of *Expiation*. Secondly, in the same *Kalendar*, in the beginning of the moneth *Marhesuan*, which answereth to our *October*, it is said that that moneth *hath no proper festiuall day*, that is, none but the ordinary *Sabbath*: and yet in that moneth the sixt day is noted for a *fasting day*, for the putting out of *Zedekiah his eyes*: and that is the *fast of the eight moneth*, mentioned *Zach. 8. 19*. Thirdly, in the later end of that *Kalendar*, it is added, that *beside the festiuall daies they had 26 daies which were appointed for fasts*. To like purpose a diligent^b Writer of our owne, treating of the *feasts* or holy daies of the Iews, doth among them reckon and describe the *feast of Expiation*, but neuer mentioneth any of their solemne fasting daies; no, not those which are spoken of in^c the Prophet. Which is an argument, that in his reading and per-
using

b M. Godwyn
in the booke
intituled, Moses
and Aaron. lib. 3

c Zach. 8. 19.

using of the Iewish Monuments, (wherein he seemeth to haue bestowed good paines) hee did not meete with fasting daies in the count or number of their holy daies. And hereto also agreeth Ribera who treating of the *feasts of the Iews*, and hauing first reckoned them vp, and then proceeding on to reckon their Fasts, vseth these words by way of preface or introduction; *a The fasts of the Iews* (saith hee) *though they be not festiuall or holy daies; yet because they are solemne times, they doe in some sort appertaine vnto them: and therefore that no. thing may be wanting, which may seeme to be a part of the subiect in hand, they are here briefly to be touched.* And out of all this I collect, that the Iews did not think, that any fasting day was commanded to be a Sabbath or day of rest vnto them, saue onely the fast of Expiation.

Ob. But perhaps it may be obiected, that Buxtorffius a man skilfull in the customes of the Iews, doth call the fasting daies mentioned in the Prophet Zachary [*b dies festiuos*] *festiuall daies*. And so *c Hospinian*, among the *festiuall daies* of the Iews reckoneth their *solemne fasts* also.

Ans. I answer that these learned men in those places, by the word [*feast,*] or *festiuall day*] do meane all daies of *solemnitie*, or which were obserued with solemne rites and customes, though they had not the nature of a Sabbath, in which men were forbidden all manner of work. This appeareth by *Hospinians* owne words. For hee speaking of the last weeke in Lent, and the weeke after Easter, saith; *Although these two weekes — were solemne*

a Hebraorum ieiunia, et si dies festi non sunt; tamen quia solennia sunt, ad eos quodammodo pertinent: & nequid, quod argumenti pars esse videatur, praetermittatur, breuiter perstringenda sunt. Ribera de Templo l. 5. c. 21. pag. 309.

b Buxtorf. Synag. Iudaic. cap. 25. pa. 454. & 457.

c De festis Iudeorum cap. 10. fol. 26 pag. 2.

a Et si haec duo
septimana —
statim post Apo-
stolorum tempo-
ra solennes fue-
runt, propter me-
moriam Passionis
et Resurrectionis
Domini: — ce-
perunt tamen
Constantini M.
denum et listio
magis festiue
esse. Nam Pau-
lus Diaconus l.
21. Rom. Histor.
narrat Constan-
tinum lege edi-
xisse, duas has
Paschales hebdo-
madis sine nego-
tio cuiusque ope-
ris celebrandas
esse. Hospin. de
testis Christian.
in mente Mart.
num. 28. fol. 53.
pag. 2.
b Primus cuius-
vis mensis dies
festus erat apud
Hebræos; non
quod tunc ab
operibus neces-
sario cessarent,
sed quod Deum
certis sacrificiis
solemniter cole-
ret. Ribera de Tem-
plo lib. 5. c. 2. nu.
1. pag. 248.

daies^a presently after the Apostles times, for remem-
brance of the Lords Passion and Resurrection: — yet
they began long after by the edict of Constantin the
Great, to be more festiuall. For Paulus Diaconus doth
report, that Constantin did make a Law, that these
two weekes should be celebrated without doing of any
maner of work. In which words wee may note,
First, that hee calleth these, *festiuall daies*, before
the time, that men were forbidden to doe any
work vpon them. Secondly, that hee saith, they
became *more festiuall* by the edict of Constantin, in
which he forbade men to doe any maner of work
in them. And from hence wee may inferre, that
this learned man did call those *festiuall* or holy
daies, in which notwithstanding men were not for-
bidden to work: and that therefore hee doth not
by the word [*feast*] meane onely such a *Sabbathin*
which no work might be done. Which is the thing,
that here we speake of. To like purpose Ribera,
speaking of the New-moones among the Iews,
hath these words; *The^b first day of euery moneth was*
a festiuall day among the Hebrews; not, that then they
did necessarily cease from work, but for that they did
then serue God with certaine sacrifices, in a solemne
maner. And againe, in the place before alledged,
he giueth a reason of this and such like speeches,
when hee saith of the fasts of the Iews, that they
were *not festiuall daies*, yet because they were *times*
of solennity, they did in some sort belong vnto them.
And for this cause he also inserted them in the end
of his Treatise, in which hee described the Iews
feasts. And as he here saith, that *solemne fasts did*

in

in a sort belong to the feasts, because they were *solemne times*; and therefore did handle them among the *feasts*, though he acknowledged them to be no feasts: so other learned men might insert *solemne fasts* among their feasts, and call them by that name, because they were daies of solemnity; though they knew them, not to be *holy daies* in the proper and strict sense, in which we take the word in this question. And so, notwithstanding this doubt to the contrary, yet I still think, that the people of the Jews, who had best reason to vnderstand their owne rites, did not esteeme all their *fasting daies* to be *holy daies* or *Sabbaths of rest*. And this is my second Reason.

Thirdly, * I am the more confirmed also in this opinion, because I finde that the ancient learned Fathers of the Church did not esteeme the *fasting daies* of the Church as *holy daies*, in which men were forbidden all work. For to this purpose S. Augustin (speaking to his Hearers, & I pray you (saith he) that in these daies of Lent, if ye cannot quite cut off the *businesses* of the world, yet ye will endeuour in some part to lessen them: that — ye may withdraw some honours from your worldly *businessse*, in which ye may bestow your selues on Gods service. And S. Ambrose

^b when some men excused themselves, that they could not both work and fast, made answer, that therefore they could not, because they would not. And addeth immediately, At least let them work lesse, that they may be able to fast. By which speeches when these learned Fathers doe not require an vnter abstinence from work, but a *paring off*, and lessening

* Reason. 3.

a Rogo, ut occupationes seculi
huius in istis diebus sanctis Quadragesima, si non potestis abscindere, studeatis vel ex parte aliqua temperare: ut precioso damno et gloriosissimo fructu hoc seculi fugientes, subtrahatis aliquas horas occupationi terrena, in quibus Deo vacare possitis Aug. de Temp. Serm. 55. pag. 226. U b Solent dicere: Non possumus laborare & ieiunare: sed ideo non possunt, quia volunt. Saltem laborent minus, ut ieiunare possint. Ambros. to. 5. Ser. 34. pag. 48. K.

lessening of worldly businesses, in their strict time of Lent fast; they giue vs to vnderstand, that they thought not that euery fasting day was a *Sabbath of rest*. For what Preacher would speake thus of the *Lords day*, that his people if they could not forbear all work, yet should moderate and lessen it? Or what Christian would say of the *Sabbath*, or any holy day which is as strictly to be kept as the *Sabbath*, *I cannot both work and fast*. And therefore at that time neither Bishop nor people did think that euery fasting day was necessarily to be kept as an holy day or *Sabbath of rest*. But *Leo* seemes to speake more plainly; for comparing Christians Fasts with the Fasts of the Iews; *Let them* (saith he) *goe bare-footed, and in the sadnesse of their countenances make shew of their idle fasts; wee in nothing vnlike to our ciuill (and vsuall) behaviour do not abstaine from iust and necessary works*. And *Hospinian* in the autority before cited, doth obserue that the last weeke in Lent, though it were a *solemne time*, and obserued with strict fasting, yet it was not kept *holy and with forbearing of work*, till *Constantine* made a law to that purpose. And this doth plainly shew that the ancient Church of Christ did not think that their Fasting daies; no, not those of most strict obseruation in Lent, were necessarily and by vertue of any diuine precept to be kept as a *Sabbath of rest*, in which no worldly work might be done.

a Habeant isti
nudipedalia sua,
& in tristitia
vultuum offen-
dant otiosa ieiun-
ia; nos in nullo
ad habitus nostri
honestatem dis-
similes, nec a
iustis & necessa-
riis operibus ab-
stinentes, edendi
lisentiam simpli-
ci parcitate cobi-
bemus. *Leo de*
Iei 7. mensis
Serm. 4. fol.
199. pag. 2.

Reason. 4.

Fourthly, besides these authorities, there is reason also. For suppose a man keepe a Fast priuately by himselfe or with his family on an ordinary working

working day; and therein do bestow two, or three, or foure houres in holy duties, as in reading the word, examining his conscience, confessing his sinnes, praying for pardon, &c. yet this fast is both lawfull and profitable.

First that it is *lawfull* may appeare thus: 1. It is lawfull on an ordinary working day, when all men goe about their businesse, to exercise the works of our calling. For of such a day God hath said, *Six daies shalt thou labour, and doe all that thou hast to doe.* 2. It is lawfull when wee do exercise these works of our calling, to abstaine from meate and drinck, and other contentments of nature: because no Scripture doth forbid then to abstaine. 3. It is lawfull also at the same time to bestow some part of the day in reading of the word, and examining the conscience, and praying, &c. And if all these be lawfull in this order, then there is nothing to forbid me to vse abstinence or fasting, and to ioine some spirituall duties of humiliation with it; when I do bestow the most part of the day about the lawfull works of my calling.

Secondly, this kinde of abstinence is *profitable* and anailable to holinesse and sanctification. For the abstinence doth subtract matter of lust, of pride, and rebellion, &c. 2. It may discharge the head of vapours, and set the spirits at liberty, and so leaue the minde more free and more fit for contemplation and heauenly thoughts, and deuout prayer. 3. It may serue to afflict the body, and by causing smart may dispose a man to mourning and humiliation. And againe, the religious ex-

M

ercises,

exercises, though a man vse them but for a short time, may serue to apply this outward humiliatiō to his spiritual good. For he may both cōsider the reason of this *affliction* of nature, & vpon occasion thereof learne *repentance* for his sinnes, and put on a resolution of *amendment* of life : and hauing his senses fresh, and his spirits free, may *pray* with feruency and zeale. And will any man think, that all this can be without vse? And who then can condemne this kinde of abstinence or fasting, as a thing sinfull or vnlawfull? And if this may not be condemned as vnlawfull; then it is lawfull to fast on such a day, as in which wee are busied for some time, in the works of our calling. And hence againe it will folow, that euery fasting day is not necessarily and by vertue of any diuine precept to be kept holy.

Here, if any man shall answer, as I heare some men doe, that a day obserued in the maner now spoken of, is not indeed vnlawfull; but withall, that it is rather to be called a day of abstinence, and may not be called a fasting day. If any man, I say, shall make this answer, then I do desire of him two reasonable requests. First, that hee will make vs a new definition of fasting. For in all definitions that I haue heard or read of, an vtter *abstinence from all meate and drink*, is acknowledged to bee *fasting*. If there be any defect in some further condition required in fasting, that sheweth it to bee faulty in the vse, but doth not take away either the name or nature of a fast. Secondly, I do also request, that he will giue me leaue to say, that such
a time

a time of abstinence, as I speake of, is profitable and auaileable for our spirituall good : and I will giue him leaue to call it a time of abstinence, or by any other name that he will; so that it do not crosse that which he granteth me.

And this may suffice for the first question.

The *second* is, How farre forth a man is to bestow himselfe in holy duties on a fasting day.

Quest. 2.

Myne answer hereto (that I may expresse my meaning more distinctly and fully) I will set down in certaine propositions; first concerning *publick* fasts, and then concerning *private*. And the propositions be these.

1 *Propos.* In *publick* fasts it was the custome of the olde Church to spend a good part of the day in publick meetings and religious exercises. To this purpose it is said of *Iehosaphat*, that when hee heard of a great multitude of enemies comming against him, he proclaimed a fast throughout all *Iudah*: and *Iudah* gathered themselves together to aske help of the Lord. — And *Iehosaphat* stood in the Congregation of *Iudah* and *Ierusalem* in the house of the Lord — and said; O Lord God of our fathers, &c. 2 *Chron.* 20. 3, 4. &c. and vers. 14. Upon *Iehaziel* — came the Spirit of the Lord: and he said, Hearken ye all *Iudah*, &c. And, verse 18, 19, All *Iudah* and the inhabitants of *Ierusalem* fell before the Lord, worshipping the Lord. And the *Leuites* — stood up to praise the Lord God of *Israel*, with a loud voice on high. In this passage wee haue a publick fast proclaimed by *Iehosaphat*; wherein we may note these particulars: 1 That they gathered themselves together,

.a Iudg. 20. 16.

b Ier. 36. 6.

ther, and met in Gods house, to aske help of the Lord. 2 That while they were there, they exercised themselves in holy duties of religion: Iehoshaphat prayed, and Iehaziel prophesied, and the people worshipped, and the Levites praised God, with Psalms and Hymnes, and melodious ditties. And the performance of these seruices must needs take vp a good part of the day. And the like we reade of the children of Israel, that after their ouerthrow by the Beniamites; ^a *They went vp, and came vnto the house of God, and wept, and sate there before the Lord, and fasted that day vntill euen, and offered burnt offerings and peace offerings before the Lord.* And the like againe is recorded of that people, in the ninth of *Nehemiah*. By all which we may see that it was their custome in their publick fasts, to assemble in Gods house, and there to heare and to pray. &c. And from hence it is that *Jeremy* said to *Baruch*, ^b *Goe thou and reade in the roule, which thou hast written from my mouth, the words of the Lord in the eares of the people, in the Lords house, vpon the fasting day. &c.* And this was performed accordingly. For in the fift yere of *Iehoiakim*, in the ninth moneth, they proclaimed a fast before the Lord, to all the people in *Ierusalem*. — Then read *Baruch* in the book, the words of *Jeremyah*, in the house of the Lord. &c. In these words we may consider, first, what fast this was: it was in the ninth moneth, saith the Text; and that sheweth that it was not the fast enioyned on the feast of *Expiation*, which was in the seuenth moneth; nor any other fast, vsed formerly among the Iews: but that it was a fast now first proclaimed

med by occasion of the present times. For in the ninth moneth, the Iews haue no fast in their ^a *Kalendar*, saue only one, which was afterward instituted by occasion of the burning of this booke, which *Baruch* now read. Secondly, we may consider that *Jeremy* commanded, and according to his commandement *Baruch* read his instructions vnto the people, *on the fasting day*, when they were assembled in the *Lords house*. And this sheweth that it was their custome, to haue publick assemblies, and to heare Gods word, and to doe other such works on their solempne fasting daies, though they were appointed by themselves: for else *Jeremy* could not haue presumed that *Baruch* might haue had an opportunity of reading his book vnto them vpon that day of their fast. And hence also it is, that *Ioel* exhorting the people to a publick fast, ^b doth appoint them to call a *solempne assembly*, and then to put vp their prayers vnto God for remission and pardon. Thus they vsed to be busied on their publick fasting daies. And from hence *Kemnitius* noteth, that ^c *in the time of their fast they had publick meetings in the Church, in which, admonitions were giuen concerning the exercises of repentance, faith and amendment of life*. And *Serarius* saith further, that ^d *when the Iews afflicted themselves with fasting, they spent almost all that time in praying in the Temple, or staying in the Synagoge, and forbearing almost all the while their other labours or busineses*. And vpon the same grounds also I think I may truly say, that it was the custome of this people in their publick fasts, to meete in the house of God,

M 3

and

^a *Calendar*; Hebr. edito à Genebrardo & præfixo Comment, in Psalmos, mense Kisleu.

^b *Ioel* 1. 14, 15, &c. and 2. 15, 16, 17. &c.

^c *in exemplis Scripturæ—manifeste apparet, tempore ieiunij publicos congressus seu conuentus ecclesiasticos fuisse, in quibus admonitiones de exercitiis penitentiae, fidei & emendationis proposuerunt.*

Kemnit. Exam. par. 4. de Ieiun. pag. 94. num. 47

^d *Quum Iudei ieiunio sese cruciabant, omne fere illud tempus precando in Templo vel Synagoga morando, fereque ab operibus alijs cessando transigebant.*

Serar. in lib. Iudith, c. 8. quæst. 7. pag. 320. E.

and there to spend a good part of the day in holy duties. But how they spent the residue of the day either in the morning before they met, or in the evening after the assembly was dissolved, I finde nothing recorded in Scriptures. But if I may speak mine opinion, I think it probable that they neither did purposely set themselves to their ordinary works; nor yet did abstaine, if any incidentall occasion were offered, that did then require their paines, as vpon a Sabbath day they would haue done.

2 *Propos.* In publick fasts, it is lawfull for those that be in authority to command or appoint the day to be kept *holy*, and *without all manner of work*. The reason is, because the thing it selfe (namely, that such a day be kept without doing of worldly businesse) is lawfull, yea and very expedient, especially in cases of greatest moment & consequence. And in things lawfull, those that haue authority may appoint laws and orders to bee obserued by those that be vnder them. And herein wee haue examples of elder times. For the Imperiall Laws did command the *last week* of Lent to bee obserued as a *festiuall time*: and that *all works whether publick or prinate, should cease for those 15 daies*. They meane 7 daies before Easter, and 7 daies after. And the Councell of Matiscon or Masson, decreed thus. ^b *The Passion week, in which [Christ] our High Priest, — was offered for our sinnes, we all of vs ought to keep most holy, — so that in those fixe daies no man do presume to doe any seruile work*. And our Church in their order of fasting, in the late great Sicknesse,

a *Actus omnes, seu publici seu priuati, diebus quinaecim Paschalis con- quiescant.* File. fac. de Qua. drag. cap. 16. pag. 511. & Hospin. de fest. Christian. mens. Mart. num. 28. fol. 53 p. 2. & April. num. 11. fol. 60. pag. 1
b *Pascha nostri, in quo summus Sacerdos et Pontifex pro nostris delictis — immolatus est, debemus omnes festiuissime colere — ut illis sanctissimis sex diebus, nullus seruile opus audeat facere.* Matifcon. Concil. 2. can. 1. apud Binium to. 1. part. 2. pag. 167. & apud Caranzam fol. 160. pag. 1.

1625, though they may seeme not to require the like strictnesse; yet do speake to the like purpose; *1 The people, say they, are to be warned to forbear this day their bodily working, and common buying & selling (necessary occasions and labourers excepted) and to be exercised all the time in holy prayer, godly meditations, and reverent hearing of the Scriptures, either read or preached.* And so all other Gouvernors may doe the like vpon the like occasions, and as often as they shall think good.

a Order for the fast, nu. 5. in the end of the book called, A forme of common Prayer. &c.

3 *Propos.* In publick fasts, if Auctority do not prescribe a cessation from work, yet euery priuate Christian may lay aside his worldly businesse, and imploy the whole day in holy and religious exercises. Nay, if there appeare no iust cause or exception to the contrary, it is most expedient and requisite, that so he should doe; bestowing on priuate exercises that time which is left or spared from the publick. This I take to bee expedient in diuerse respects. *1* Because the occasion of such fasts is lightly some *weighty* businesse, or matter of great importance, which doth require a greater and longer humiliation then ordinary, and according as the occasion is, so should our deuotions be, when we sollicite God for his help in such extraordinary times, and such weighty affaires. *2* It will be the more requisite, to bestow our selues more entirely on holy duties at such a time, because such occasions of keeping publick fasts do happen but *seldome*, in comparison: and therefore wee may with ease and conueniency, and without hindrance to our estates or ordinary employments,

con-

consecrate a whole day, or if it were a longer time to so necessary a duty. 3 It will also be the more convenient, because in such publick fasts, it is a time of *vacancy* for all men: and therefore we shall not have such occasion of interruption offered, as in private fasts, when our selves fast alone, doth happen every houre; some friend, or some neighbour, or some customer, or some one or other, calling vpon vs for some businesse, in which wee may not neglect them, without inconvenience and hinderance either to them or to our selves. In these and such like respects, I take it to be very convenient, in publick fasts, to reserve our selves entire for holy duties.

4 *Propos.* In *Private* fasts, as I will presse no man to so much strictnesse, as is fitting to be used in the *publick*; so neither will I hinder or withdraw them from it, in the least measure or maner; so that these and such like conditions bee observed. 1 That respect be had to their strength, that without wearisomnesse and faintnesse they may continue this zeale every day so often, as it shall be fit for them to fast in private. For else it were better to bestow lesse time with intention and cheerefulness of spirit, then longer with fainting and heauie mindes *. 2 That respect bee had to the duties of our place and calling; that wee do not neglect them. For else it is better to remit our voluntary seruices towards God, then to neglect our necessary duties towards men. As for example; a seruant may not neglect his masters businesse, for hearing of a Sermon, or spending an houre extraordinarily

* See to the like purpose before, pag. 53, 54, 55.

ordinarily in his prayers. &c. And in like sort the Advocate may not for the like respects, neglect his Clients cause; nor the Schoolemaster the instructing of his Scholars; nor the Officer the seruices of his place; nor any other man, the duty which by his place and calling hee doth owe vnto other men. 3 That respect be had to a mans owne estate; that he do not too much impouerish himselfe. For God doth not desire, that for extraordinary acts in religion, men should deprive themselves of things necessary for their life, or for their health, or for their conuenient being; or that they should disable themselves to bring vp their children, or to maintaine their wiues, or to provide necessaries for their families, or the like. For hee that would dispense with vs in the *rest* of his owne Sabbath, that we might water an Oxe, or give an Asse fodder; would not haue vs to consecrate vnto him a Sabbath of our owne, with damage of our estates, or with hindering of that prouision and maintenance, which is necessary for our selues, or children, or family. But auoiding these and such like inconueniences, as these, the more time a man can bestow in Gods seruice, the better he shall prouide for the good of his soule.

5 *Propof.* In *private* fasts, it is not safe, nor expedient for the ordinary sort of men, either to require of others, or to tie themselves to keepe euery such day as an holy day, without doing the works of their vsuall imployment. For the one of the two would folow: that either they should offend against the former cautions and rules; or else,

N

they

they would keep their priuate fasts seldomer thē it is expedient they should doe. For the ancient Christians beside their many multiplied fasting daies in Lent, had their weekly fasts also which they vsed constantly to keepe; as is apparent to all that reade Antiquiry. And by this practice of weekly humiliation, they gained in good part, that seruor of Religion, which appeared in those times. And if wee would vse the like practice, with conscience and care; no doubt it might proue auailable to vs, for preuenting of sinnes, and for strengthening of Gods graces in vs. Now if wee should euery weeke ordinarily vse this exercise, as they did, and withall set euery such day apart for a *Sabbath of rest*; this might in the ordinary sort of men, breede damage in their estates more then were fit. For besides the present losse in their Trade, it might cause them to lose good bargaines, to refuse the receiuing of debts and dues, and either to driue away their customers, or leaue them vnfurnished of necessaries, when they stood in need of them. Againe, it might force many men to neglect the duties which by vertue of their places they do owe to other men: For example, Iudges, Counsellors, Notaries, Sollicitors, &c. Magistrates, and the Officers that attend them; Schoolemasters, seruants, and many other sorts, whose seruices may be needfull for maintaining the common society and welfare of men, might be hindred from doing the duties of their place. In this maner, or perhaps in worse maner then thus, the keeping of a *Sabbath* in all our fasts, (if we fast so often as we should.)

should,) might cause greater inconuenience, then may in reason be contented to. And on the other side, if wee should neuer fast, but when wee could auoid these euills, and keepe a *Sabbath* too, few men would fast as were fit, and many could not fast at all: vnlesse perhaps they should choose the *Sunday*, or some other festiuall, for their fasting day; as some men aduise *children*, and *scholars*, and *seruants*, and such others to doe, if they cannot haue leaue of their superiors, to haue a play day permitted them in the weeke time. Which aduice, as it may seeme strange vnto any man, that the most *festiuall*, and consequently the most ioyfull day of the weeke, should be selected for a time of the deepest humiliation and mourning: so if it had beene giuen in former times, when men were vterly forbidden vnder an heauy censure, to *fast on the Lords day*, it would haue proued bootlesse and of none effect. For mine owne part, as I will not deny but vpon some occasions, a man may fast vpon the *Lords holy day*, or any other festiuall; so to those that should make a practice of it, I think I may iustly apply that saying of our Sauour, ^a *Can the children of the bride-chamber fast, while the Bridegroome is with them?* or, (which is the same in effect) I may speake to them in the words of *Nehemiah* and *Ezrah*, ^b *This day is holy vnto the Lord your God: mourne not, nor weepe.* Sure I am that the Church of God in the better times did for this cause forbear fasts on festiuall daies. Their voice was, that ^c *on certaine daies, especially on holy daies, they vsed not to fast*: and their practice was,

^a Mark 2. 19.

^b Nehem. 8. 9.

^c *Ieiunium certis diebus, & maxime, festis non agitur.* Aug. Epist. 86. pag. 131. B.

a *Qui pietati
studens, (si 'As-
suetudine') —perpe-
tuo, solis Domi-
nicis ac Penteco-
stes diebus excep-
tis, ieiunia sibi
ac vigilias impo-
nunt. Nam Do-
minicas omnes
sestas bilaresque
catholica sanxit
Ecclesia; ac so-
lemnes conuentus
matutinis horis
indicit, nec ulla
ieiunia celebrat.
Absurdum enim
est, (ἀναξιδου-
δον) ieiunare
Dominico die. —
Quadragesimam
observare, itque
in ieiuniis perse-
verare eadem
convenit Eccle-
sia; Dominicis
verò nullis omni-
no, adeoque nec
ipsius quidem
Quadragesime
ieiunare solet.
Epiphani. adu.
hæres. l. 3. in
Expos. fidei Ca-
thol. num. 22.
pag. 1105. B.*

when they kept all the weeke beside fasting daies, yet not to fast on the Lords day. Those, saith Epiphanius, who professe an asceticall or religious life, do fast and watch continually, except only the Sundaies, and the daies betweene Easter and Whitsunday. And he giueth a reason why they excepted the Lords daies or Sundaies from their fast; For (saith hee) the Church hath appointed all Lords daies to be festiuall daies, and daies of mirth. And he addeth, — For it is an insequent or incongruous thing to fast vpon the Lords day. Hee meaneth, that the Lords day being a festiuall day is a day of reioycing, and therefore to fast vpon that day doth crosse the very vse of it. He yet goeth on: *The Church is accustomed to continue the time of Lent in fastings: but on the Sundaies not at all; no, not in the time of Lent.* And the like is the voice of other Ancients. Moreouer, for other holy daies appointed by our Church, beside Sunday, those would not serue their turne for fasting daies, whose aduice it is so to vse them. For they require their fasting day to be a Sabbath of rest, and to bee kept holy with much straitnesse, as the Lords day should be: but there are few or none, that do keepe these feasts with that strictnesse, which they require on a Sabbath day. In conclusion then, all things considered, I think it no way expedient for men to be tied to keepe holy day in their ordinary and priuate Fasts.

6. *Propos.* It is most requisite on the day of a priuate fast, that the heart and mind of man should exercise and practise such duties, as a fasting day by

by the outward behaviour doth make shew and profession of. My meaning is, that as by fasting we professe our sorrow for sinne, with a purpose to serue God better; and do abstaine from fleshly comforts, that we may more freely enioy the comforts of the Spirit: so a Christian should v^{se} serious meditation and consideration of things requisite for this purpose. As for example, hee should examine his conscience, search out the state of his soule, settle in himselfe a purpose of amendment, confesse his sinnes that make him vnworthy to taste any of Gods creatures, and pray for grace to liue better. And to this purpose S. Chrysostom speaking of Lent-fast, ^a pray (saith he) let vs spend the time that is remaining of this fast, as it ought to be spent; that every weeke, nay every day, wee consider our selues, and expell defects out of our soules, and get the possession of vertues and good duties: for this is a true fast. And againe, ^b if (saith he) they which goe about worldly businesses, cannot be perswaded to meddle with them, vnlesse they see some benefit to come by them: so it is much more iust, that we should doe the like, and not passe ouer our weekes of fasting, with the only deed doing, but examine our owne conscience, & take an account, and consider what hath bene well done this weeke, and what the other weeke, and what increase we haue made for the weeke folowing, and what disordered affection we haue reformed. For vnlesse we thus order our life, and take such care of our soules, we shall haue no profit of our fasting, nor will our abstinence doe vs any good. And the reason of all this is, because outward abstinence cannot of it

a Ora, ut reli-
quum ieiunio
ieiunius, ut deici
ieiunium; s. ut
singulis hebdo-
madis, imò sin-
gulis diebus nos
ipsos consideret
mus, & negli-
gentium (κατα-
λειπόμενοι) ab ani-
mabus nostris re-
pellamus, & do-
netur eis operum
possessionem con-
quiramus; hoc
enim est verum
ieiunium, Chryf.
Hb. 1 s. in Gen.
3. pag. 154. C.
B Et ὅτι οἱ τὰ
βιωτὰ καταλεί-
ποντες ὁρμήσασ-
ιν αὐτὰς καὶ ὁρμή-
σας αὐτὰς ἐν τῇ
ἐνδοξίᾳ τοῦ κυρίου
ἐν τῇ ἐκδοξίᾳ
τοῦ κυρίου.
Πολλοὶ μακάρι-
οὶ ἦν δὲ διὰ τὴν
τοῦτο πείνην, καὶ
ἐν ἀνάσσει τῇ
ἐνδοξίᾳ τοῦ κυρίου
ἐν τῇ ἐκδοξίᾳ
τοῦ κυρίου.
Chryfost. tom.
c. hom. 11. in
Gen. 3. p. 106. C.

selfe work those gracious effects, whereof I haue
 spoke before, vnlesse the soule by consideration
 and holy thoughts do apply and make vse of the
 outward humiliation to this purpose. For fasting
 is not like physick, which worketh his effect while
 a man sleepeth: but then onely seasoneth the soule
 with spirituall affections, when the heart maketh
 vse of it. A plaine prooffe wherof may be this: Fa-
 sting hath this speciall vse, among others, that as
 the chastisements which God doth inflict vpon vs,
 do serue to humble vs, and bring vs home by re-
 pentance; so these chastisements voluntarily im-
 posed vpon our selues, may serue for like purpose;
 as hath beene fully declared already. But no out-
 ward chastisement, whether of Gods inflicting, or
 our owne, can work this effect, vnlesse the man do
 lay them to his heart, and apply them to himselfe.
 Hence it is, that the Prophet complaineth of the
 people of Israel in this manner; *Strangers haue de-
 uoured his strength, and he knoweth it not: yea, gray
 haire are here & there vpon him, yet he knoweth not.*
 In which words we may note two things: first, the
 corrections which were laid vpon them; and they
 were, that the enemies had wasted and consumed
 them, and these and other miseries had brought
 gray haire vpon them, and made them old before
 the time. Secondly, the want of feeling in the
 people, *They know it not:* and againe, *Yet they know
 not,* saith the Text. But what? *Consumed* by the
 Enemy, and not *know* that they were stricken?
pined and become old with sorrow, and not feele
 their misery? No, that is not the meaning; they
 felt

*Hos 7.9.

felt their misery no doubt. But the Prophet meaneth, that they did not take notice, nor think and consider that it was Gods hand that inflicted this iudgement, and their owne finnes that deserued it: and therefore they were neuer the better for all this chastisement. And therefore another Prophet complaining to like purpose, saith,^b *God powred vpon Israel the fury of his anger, and the strength of battell; and it hath set him on fire round about, yet hee knew not; and it burned him, yet hee laid it not to heart.* Which words imply, that no plagues moue men to repentance, if they do not lay them to heart, and consider of the causes, and the conditions and euents of such things. And as Gods chastisements, for want of laying them to heart, are without their fruit for which they are intended: so wee may not expect that our owne chastisements should proue better. No: for we see that ^c *Esa* fasted, and his hunger made him sell away his birth-right: and ^d the Pharises fasted, and their fasts made them swell with pride and vaine-glory. And so we may fast by outward abstinence, and receiue no good, but hurt by it. And therefore for preuenting of this euill, we must doe in our humiliations, as God requireth vs to doe when hee correcteth vs, that is, ^e *bethink* our selues, & ^f *consider* our waies, & ^g *lay* them to heart. And for this purpose, that our fasting may profit vs in its season, it will be requisite vpon our fasting-daies to set apart some time for holy thoughts and good meditations, and other exercises suteable to a time of humiliation and repentance. And if more may not be

^b *Isai* 42.25.

^c *Gen*.25.

^d *Mat*.6.

^e *1 King*.3.47.

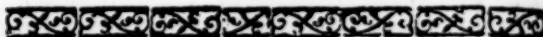
^f *Ezek*.18.28.

Hagg.1.5.7.

^g *Isai* 42.25.

& 57.1.

be spared, by reason of other occasions, yet so much time I presume every man may allot to this work, as he spareth from his dinner, and the refreshing of his body. And the more any man is scanted of time, to be wholly imployed on this work, the more he should strue to fasten his heart on these holy thoughts, euen while he is about his worldly occasions. And if men do seriously and vnfaignedly bend their minds this way, I nothing doubt but they will finde so much liberty for this work, as may make their fasting to bring good affections vnto their soules. These be the conditions, which, as I conceiue, are requisite in an holy Fast: make vse of them, and make no doubt of the successe.



CHAP. V.

In what cases, and for what purposes Fasting serueth to obtaine help and fauour from God.



Fasting rightly vsed, and with the conditions already mentioned, is very auailable and of great vse in the life of a Christian. For beside the spirituall helps that we may haue from it for furthering our deuotion, whereof I spake before; it is also a powerfull meanes to obtaine help and mercy from God in diuers necessary cases, or rather vpon euery occasion, wherein we do stand

in need of Gods speciall fauour and assistance. For,

I. First and in generall, it is auailable to obtaine Gods fauour and good will toward vs; and consequently to incline and moue him to help and protect vs, and to prouide for vs all good things, and to grant vs all our iust and lawfull desires. And this it doth for diuers causes, or in diuers respects.

I. Because Fasting is an exercise of *humiliation* and subiection, wher by wee do submit and cast our selues downe before Gods seete, as vnworthy, in respect of our many sinnes, to vse any the least of his creatures. And *humiliation* is a ready way to obtaine fauour. By it ^a Benhadad wanne the heart of the King of Israel, not onely to spare his life, but to intreat him with all kindnesse: though hee had soand much hard measure from him immediately before. And by it, sinfull men, who haue offended God by their sinnes, may finde ready fauour at Gods hands: for ^b he resisteth the proud, ^b Iam. 4. 6. and giveth grace to the humble. And if men ^c humble themselves vnder the mighty hand of God, he will exalt them in due time. And, ^d All these things hath mine hand made, saith the Lord; but to this man will I looke, euen to him that is poore, and of a contrite spirit, and trembleth at my words. Which is, as if he should say, The heauens, and the earth, and the seas, and all things within them, all of them be mine; for I made them, and I prelerue them, and I may command them, and make vse of them at my pleasure: but among them all, my delight is, and I make choyse to dwell and reside with him,

O that

^a 1 King. 20.
^{31.} &c.

^b Iam. 4. 6.
^c 1 Pet. 5. 6.

^d Isa. 66. 2;

that humbleth himselfe before me. And if *humiliation* be so welcome to God, fasting must needs obtaine his fauour, when it is rightly vsed.

2. Because Fasting is an exercise of *Repentance*, and a meanes to work reformation and amendment of life: and *Repentance* and amendment is the ready way to obtaine mercy and fauour. For
 a *Iohn 9. 31.* *Wee know* (saith the blinde man now restored to his sight) *that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him he heareth.* In which sentence there are two things considerable. 1. The sentence it selfe: *God heareth not sinners*; that is, God doth not respect the prayer of sinners, which persist in any sinne, without repenting and reforming themselves: nor is it reason that he should care to fulfill their desires, who haue no care to fulfill his Lawes. But *if any man be a worshipper of God, and doth his will, &c.* That is, if any man endeavour to serue God, by forsaking sinne, and performing good duties, God heareth that mans prayer, and will not deny him any request, that may be for his good. Secondly, wee may consider in this saying, the certainty and vndoubted truth of it: *Wee know* (saith he:) hee saith not, *we think*, or *wee hope*, or *wee are perswaded* of it; but *wee know* it, as a thing that is cleere and out of question. Again, *Wee know*; hee doth not say, *I know*, or *you know*, or the *learned Doctors know*; but *Wee*, I and you, and all doe agree in this principle, That God reiecteth the prayers of sinners, but *his cares are open to the cry of the righteous*: and *hee will fulfill the desire*
 b *Psal. 34. 15.*
 c *Psal. 145. 19.*

of them that feare him: hee also will heare their cry and will save them. And if amendment of life and practice of righteousness, be so powerful with God, then fasting rightly vsed, cannot want his effect.

3. Because fasting rightly vsed, is a meanes to eleuate the minde, and to enflame our zeale and deuotion, and to set an edge on our prayers, as was formerly declared. But *the effectuall seruient prayer of a righteous man auaileth much*, saith the Apostle. And consequently, fasting is a good meanes to impetrate grace and fauour.

a James 5. 16.

In these and such like respects, fasting may stead vs with God, to incline him to our prayers. And therefore God himselfe reprobuing the ill gouern'd Fasts of the Iews, *Ye shall not* (saith hee) *fast, as yee doe this day, to make your voice to be heard on high.* Where hee signifieth, that their ill handling of their Fasts, was the cause that their prayers were not heard, and implyeth withall, that a right and well-ordered Fast, would haue pierced the clouds, and obtained audience in heaven.

b Isa. 58. 4.

II. Secondly and more particularly, it may serue vs to obtaine fauour and mercy in these and such like speciall cases.

I. If a man stand guilty of sinne, and bee lyable to Gods anger; fasting may serue to appease his anger, and to obtaine pardon of our sinne. This end *Ezrah* had of his fasting. For when the people had sinned in taking strange wiues, first he confessed the sinne, *Behold, O Lord God of Israel, wee are before thee in our trespasses: for wee cannot stand before*

c Ezra 9. 15. & 10. 1.

before thee because of this. And secondly, hee tooke himselfe to abstinence and fasting. ^a *He did eate no bread, nor drink water: for hee mourned because of the transgression of them that had benee carried away.* And lastly, he tooke order that they did both put away their wines, and being guilty, did offer a Ramme of the flock for their trespassse. In which practice of this holy man, it appeareth, that fasting was one meanes, by which hee sought pardon for the sinne. And to like purpose, the Lord himselfe appointed the Iews to ioyne fasting with repentance. ^c *Turne ye unto me with all your heart (saith he) and with fasting, and with weeping, and with mourning, and rent your hearts, &c. For he is gracious and mercifull. &c.* And for this cause, some of the Learned say, that ^d *Paul* did fast and pray for three daies space, that hee might obtaine pardon for his former sinnes committed before his conversion.

2. If a man be lyable to Gods iudgements, and eyther be vnder the sense of some present crosse, or in feare of some future euill; fasting is a good meanes to preuent the one, and to remoue the other. Examples hercof wee haue in Scriptures. For of the *Ninenites* we reade, that when GOD had threatned; ^e *Yet forty daies, and Nineueh shall be ouerthrowne: they beleueed God, and proclaimed a Fast, and put on sack-cloth,* and hereby they preuented the iudgement. And *Iehosaphat*, when he and his people were in grear danger by reason of a great army of *Moabites* and *Ammonites* that came against them; *he feared, and set himselfe*

^a Ezra 10. 6.^b verse 19.^c Ier 3. 12.^d Acts 9.^e Ion 3. 4.^f vers. vii.^g 2 Chro. 20. 2, 3

to seeke the Lord, and hee proclaimed a Fast throughout all Iudah: and by this meanes ^a hee escaped the danger. And *Dauid*, when his childe was sick and in danger of death, ^b he fasted, and prayed for his life. And though God saw it not good at that time to spare the childs life: yet by this it appeareth, that *Dauid* knew fasting and prayer to be an ordinary and effectuall meanes to auert Iudgements, or else hee would not haue vsed it. Yea, and so powerfull is fasting for this purpose, that ^c *Ahab* by his, though no sound fasting, did preuent a worldly iudgement. And our Saniour telleth vs, ^d that there are some such diuels as cannot be cast out of the possessed, *but by prayer & fasting*: assuring vs hereby, that when no other meanes can, yet prayer and fasting may preuaile.

^a v. 15, 22, &c.

^b 1 Sam. 12.
16.

^c 1. King 22.
27, 29.

^d Mat. 17. 21.

3. If a man haue neede of some speciall blessing or mercy from God, fasting is a good meanes to obtaine it. This may be declared by the example of *Ezrah*. For he and his Country-men, the men of *Iudah*, were to goe vp to *Ierusalem* from *Babylon* the place of their captiuiety, and many lets they found in the way, and little help for so great a journey: and hereupon ^e *I* proclaimed a Fast, (saith he) *that we might afflict our selues before our God, to seeke of him a right way for vs, and for our little ones, and for all our substance.* Where we may note, that the thing which hee desired, was, that God would direct them and leade them in a right way in safety and without danger: and the meanes that he vsed to obtaine this, was fasting. The successe whereof what it was, is declared afterward,

^e Ezra 8. 17.

^a ver. 23.

where *Ezrah* saith, ^a so we fasted, and besought our God for this, and hee was intreated by vs. And to like purpose it is, that the Church of *Antioch*, when they were to send *Paul* and *Barnabas*, about the work of the Ministry and preaching of the Gospell, ^b they fasted and prayed, and layed their hands on them; and so sent them about the work. Yea and our^c Lord himselfe, being to enter vpon his Prophetickall office, began with fasting, and thereby prepared himselfe for that glorious work, as may appeare hereafter more fully in the proper place. By all which we may see what commodities and benefits we may reape by this exercise, not onely for our soules & our spirituall profit, but for our bodies also, and our welfare in the world. And hence, for conclusion of this point, I deduce and inferre three Aduertisements for our further vse.

^b Acts. 13. 3.^c Mat. 4. 2.

1. We may hence obserue one speciall reason, why we are many times afflicted, and after long griefe finde little ease: and it may be, because we do not repent of our sinnes before we beg mercy; or if we vse some kinde of repentance, yet it is not with that sorrow, & such chastening of our selues, as God doth expect, and the cause doth require. For in Scriptures we finde that Gods people, if either they felt any present scourge, or feared any future danger; then they betooke themselves presently to their prayers, and fasting, and sackcloth: and by this meanes they haue gotten victory ouer enemies, and reliefe in time of dearth, and freedome from intended mischiefes, and ease and

and comfort in all cases of distresse. And if wee should vse the same meanes, why might wee not expect the same successe? For the Apostle speaking of *Abrahams* faith, ^a *that it was imputed to him for righteousness*, addeth, *that it was not written for his sake alone, that it was imputed to him; but for vs also, to whom it shall be imputed, if we beleue on him that raised up Iesus our Lord from the dead.* And elsewhere he saith of the many examples of Gods iudgements vpon sinners, that ^b *these things happened to them for examples, and are written for our admonition, that we should not lust after euill things, as they lusted.* And so seeing such things are recorded in Scriptures concerning Fasting; wee may and must conclude, that *these things were not written for those ancient seruants of God onely, that they by this meanes obtained such great blessings; but for our sakes also, and to admonish vs, that if we vse the same meanes, we shall attaine the same end.* And therefore, if any of vs haue beene long afflicted, and yet are not deliuered; let vs consider whether we haue not beene defectiue in this dutie, and for want of *humiliation* haue missed of the blessing. Surely, if we finde not ease, either we haue not humbled our selues as we should, or the thing that we desire, is no such blessing to vs, as we doe imagine.

2. We may from hence learne, how to make our prayers powerfull with God. For God hath appointed vs to aske, and hath tied himselfe to giue, but it is vpon condition, that we ^c *aske according to his will, and in such sort as we ought to aske.*

^a Rom. 4. 23.

^{24.}

^b 1 Cor. 10. 6,
11.

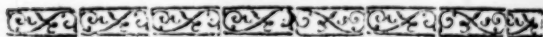
^c 1. Ioh. 5. 14.

* ian. 4. 3.

aske. For *ye aske & receiue not, because ye aske amisse*, saith the Apostle. But what is that condition that God requireth in our pray ers? And how may wee aske, that we *misse* not of our requests? Why? surely, one meanes that may make all our prayers the more effectually, is, if they be *feruent* and with feeling: and one condition, on which God doth grant some petitions, is, if they proceede from a soule humbled with fasting. For as our Lord saith, that there is a kinde of Duels that cannot bee driven out *but by prayer and fasting*: so I may say, that some sinnes may be pardoned, and some iudgements auerted, and some blessings obtained by prayer ioyned with ordinary humiliation and repentance; (for it cannot be expected that wee should fast so often as we may and ought to pray:) yet some sinnes there may be of so deepe a dye, that ordinary sorrow may not be admitted for procuring of pardon: and some blessings there may be of that worth, and of that importance, that they may seeme too lightly esteemed, if they were too easily obtayned. And of such I may say, these kindes of sinnes are not pardoned, and these kindes of blessings are not obtained *but by prayer and fasting*. And if the pardon of greater sinnes, and the purchase of greater gifts be to be sought for, by prayer and fasting: then in the lesser of them we shall speede the sooner, if we come in the same manner. If then wee desire to make our prayers po werfull, and to pierce the heauens, we must help to lift them vp with this *wing* of fasting, as the Fathers call it.

3. We may hence gather, how necessary fasting is for all sorts, and at all times; and in speciall for our selues in these daies. For, to say nothing of the spirituall helps that it hath for, increase of grace and deuotion; (which alone consideration should moue any Christian, if not to be in loue with it, yea at least to giue way to it;) and to insist only in the further blessings now mentioned: who is there, that is not priue to himselfe of some sinne, which without pardon may be his ruine? And who is there, that either doth not now suffer, or may not iustly feare some iudgement hereafter, which hee would gladly preuent or auoid? And againe, who is there that doth not want and desire some blessing & gift of God, that may greatly concerne his body, or his soule, or his estate? But if any man be so happy, as to haue neede of none of these mercies; or rather so vnhappy, as not to feele & know that he hath need of them all, or at least many of them: yet if wee looke abroad vpon the face of the Christian world, wee may see many of our brethren that serue the same Lord, robbed of their goods, deprived of their liberty, and butchered in their own dwellings: yea and many houses burned downe, Townes laid waste, fields left vntilled, and streets and high-ways swimming in blood, and enduring all other miseries, which the cruelty of bloody warres, and insolency of proud Conquerers do vse to bring with them. And beside all this, who can tell whose turne is next, and at whose doore the Trumpet may blow? *Quis talia fando semperet*

à lachrymis? A compassionate Christian cannot think on this; without watery eyes and a bleeding heart. And therefore if wee should haue no present cause of our own; yet, if there bee any bowels within vs, we haue great cause to weepe and wish with *Ieremie*, that *our eyes were a fountaine of teares*, to bemoane the miseries of our brethren, and the distresse of Gods Church. And how much greater cause then haue wee, with *Ezrah*, and *Nehemiah*, & *Daniel*, to *humble* our selues before our God, and with fasting and weeping and sorrow, to intreate Gods fauour for his Church, that he will be gracious to his people, & will spare his owne inheritance, and will at length turne againe the captivity of his Zion; that wee may reioyce in his saluation, and giue him thanks in the great Congregation? Surely, if in such cases any man can thinke that there is no neede of fasting; I must needs say, I cannot but thinke that hee hath no feeling.



CHAP. VI.

Why Christ fasted at this time.



Therto I haue spoken of Fasting *in abstracto*, as it may be considered in & by it selfe: It followeth now to say something of it *in subiecto*, as it was vsed by our Saviour. And hereof the Euangelist saith;

saith *Hee fasted forty daies and forty nights* : which words being ioyned with that which is said in the first verse, that *then hee was led into the wildernesse, and fasted*, meaning, after hee was baptized, and as it were now consecrated for his publike ministry, do giue vs occasion to enquire into, and to consider of these fiue points :

1. *Why Christ fasted at this time.*
2. *Why hee fasted so long.*
3. *When wee should or may lawfully fast.*
4. *How long wee should continue our fasts.*
5. *What wee are to think of the forty daies Fast, commonly called Lent. fast.*

And first, Why our Lord did fast at this time, I finde nothing expressly said in the Text : but by considering the circumstances of Christs fast, and by comparing other Scriptures with this Text, wee may conceiue diuers reasons of his so doing, which will be profitable for vs to take notice of: which so far as I do now apprehend, may be these.

I. First, wee may well think that he fasted, that hereby he might performe a part of that *humiliation* and those sufferings which hee voluntarily vndertooke for our sakes. For our Lord beeing equall with God, and farre aboue the infirmities of our nature, *a tooke vpon him the forme of a ser-* *a Phil. 2. 6, 7, 8.*
uant, and humbled himselfe euen vnto death. In which his humiliation, there be diuers steps and degrees. For the last and greatest, and that which is the perfection of all, was his death and passion vpon the Crosse : and yet his meane birth, his poore estate, his reproches in the world, his want

a Rom. 5. 8.

b 2 Cor. 8. 9.

s Collect
on the first
Sunday in
Lent.

of things necessary, his debilities of nature, and other such infirmities and wants, were all of them as preparatiues to his death, and parts of those sufferings which hee sustained for our finnes. For which cause it is, that the Apostle doth not onely say, that *a hee died for vs*; but saith also that *b hee being rich, became poore for our sakes*. And so by the same reason, wee may say that he being God, became man for our sakes; and being strong, became weake for our sakes; and being glorious, became contemptible for our sakes; and being Lord of all, became destitute of all things for our sakes: and so in like sort, hee sweat, and feared, and fasted, and thirsted, and hungred; and all for our sakes. And therefore of his fasting the Church speaketh thus in her praier: *o Lord, which for our sakes didst fast forty daies and forty nights*. This then I take to be one reason; He therefore fasted in this manner, and the rather perhaps at this time, when he was in more speciall manner to goe about the work of our saluation; because it was a part of those sufferings, which hee did vndergoe for our sakes.

Where, by the way, we may reflect vpon our selues, and tell our owne soules; that if our Lord did do all these things for *our sakes*, wee should not think much to do a little for *his sake*: but more especially, seeing hee fasted so many daies and nights for vs; wee should not grudge to fast a little now and then for him. But how for him? For I suppose, all men will be ready to say, that if they knew they should fast for *Christs sake*, as hee fasted

fasted for ours; that then they would doe it with a good-will, or else it were pittie of their liues. To such men, if any shall make such demand, my answer is; We may truly be said to fast for Christs sake many waies. As first, if we fast, that we may with more reuerence, and better attention, and greater seruour performe holy duties vnto him. In which kinde they fast for Christ, who when they come to Church, to heare, and pray, and praise God, and to partake of the blessed Sacrament of Christs body, do forbear their meate, that they may be more fresh to attend to those holy duties, and because they do preferre Gods seruice before their owne necessity, and do loue the Word and the Sacrament more then their *necessary food*. Secondly, we may be said to fast *for Christ*, if we fast, that we may subdue those sinnes that nailed Christ to his Crosse; and which, if we commit them, do *crucifie againe the Sonne of God, and make a mock of him*. And in this kinde they fast for Christ, who forbear their meate, that they may *sorrow* for their sinnes, and may arme themselves against temptations, and *bring vnder* their body, that their flesh do not wax wanton against Christ. Thirdly, wee may fast *for Christs sake*, if wee forbear to feede our selues, that we may haue wherewith to relieue others, who being the poore members of Christ, haue neede of our supply. For what is done to any one of those little ones, is esteemed as done to Christ himselfe. And sure, if Christ did fast so long, that he might supply vs; it were both sinne and shame, not to forbear a meale, if need require,

^a Heb 6.6.

that we may cherish Christ in his members.

In this manner, and by these meanes, wee may be said to fast for Christ. Let vs make vse of them in our practice, and we shall hereby shew our loue to our Sauiour; as he by fasting forty daies for vs, shewed his great loue vnto vs.

II. A second cause why our Lord fasted at this time, may bee, that hee might by this meanes prouoke Sathan to begin his assault. The declaration and prooffe of this assertion dependeth vpon two things: first, that his fasting was a fit occasion, that might prouoke the Deuill to the on-set: secondly, that Christ was willing to giue him such an occasion.

Aud first, that this was a *fit occasion* appeareth by two things. 1. Because when men are in distresse, then is the Devils opportunitie to tempt them, either to distrust God, because hee leaueth them without reliefe; or to vse vnlawfull meanes, that they may relieue themselves. 2. Because the euent sheweth that Christs hunger caused by his fasting, was the *occasion* that Sathan tooke to assault him. For when hee saw him fainting for want of bread, then he thought it a fit time to say, *If thou be the Sonne of God, command that this stone be made bread.* And what the euent did make manifest afterward, that our Lord knew very well beforehand.

Secondly, that our Lord was willing to giue the Deuill such an *occasion* to prouoke him to the combat, may appeare by two things also. 1. Because it was Gods will to haue it so; as is euident by

by this, that the *Spirit of God led him into the wilderness, to be tempted of the Deuill*: and Christs will was euer agreeable to the will of his Father.

2. Because Christ did so thirst after our saluation, that he refused no paines nor no danger to procure it. Hee left heaven, that hee might become man for vs; hee tooke our base nature, that hee might beare our infirmities; and he went vp to Ierusalem that he might be crucified; and hee came into the world, that hee might saue the world by his sufferings. And so, seeing the temptations of Sathan, by which he assaulted our Saviour, might be profitable for vs, and auailable for our saluation; (for so Sathan might be ouercome at his owne weapon, and we armed against his assaults afterward:) we neede not doubtr, but as the *Spirit led Christ into the wilderness, to bee tempted of the Deuill*; so our Lord himselfe would fast and hunger, that the Deuill might assault him.

And here againe by the way, a Christian may haue a good meditation from his Masters practice: that seeing Christ was ready to fight against the deuill for our sakes; we should not feare to stand out against men for his sake. But if Religion be a cause that wee are questioned by enemies, or disgraced by worldlings, or kept from preferment by great Ones; we must beare oppositions of men, for loue to Christ; as he bore these temptations of the Deuill, for loue vnto vs.

III. A third cause may be, that by this exercise of Fasting, hee might prepare and fit himselfe for the great work that he was about. For he was now

a Acts 13. 3.

b Acts 14. 23.

e Iohn 3. 34.

d Iohn 1. 14.

c 1 Pet. 1. 19.

f Mat. 14. 23.

g Iohn 11. 33.

to enter vpon his Propheticall office, and to begin the publick function of his Ministry. And in this, and such like cases as this, Gods seruants haue vsed to make preparation by fasting and prayers, as may be seene in the example of *a* Paul and Barnabas, and *b* other Presbyters of diuers Churches. And therefore seeing our Lord here fasted for a long space, and that at such a time as he was to enter vpon the Ministry of the Gospell; we may well think that this was one reason of his fasting, that hee might prepare himselfe for this great seruice. Onely the doubt may be; But what needed our Lord any such preparation? For, 1. hee was not defectiue in any grace. For *c* God gaue not the spirit to him by measure: but he was *d* full of grace and truth. 2. Our Lord was an innocent *e* Lamb, without blemish, and without spot. And what needed he such preparatiue helps, that had all grace, and no sinne?

I answer, there be three reasons hereof. First, that hee might stirre vp, and inflame, and (as yee would say) actuate the grace which he had already. To this purpose it is, that when hee was to pray, he *f* went into a mountaine, or some other priuate place alone, [*ardentioris orationis causâ,*] that hee might pray the more seruently, say the Learned. And so againe, when hee was to raile vp *Lazarus*, *g* he groaned, and was troubled: [*ἐνεδύεντο τὸν θυμὸν,*] he troubled himselfe, that is, he stirred vp his sorrow, and moued his bowels vnto compassion and pittie. Secondly, that he might confirme and radicate, and, I think I may say, that he might in some sort increase

crease the graces that hee had. For the Scriptures say, that he tooke vpon him our infirmities, ^a *that he might be a mercifull and faithfull High-priest: and that* ^b *he learned obedience by that which he suffered:* ^c *hee endured the Crosse, and despised the shame, for the ioy that was set before him: and that in his greatest sorrow* ^d *an Angell came to strengthen him.* By which speeches we may gather, that his feeling of our wants, and his bearing of afflictions, and his consideration of future ioyes, and the presence and conference of an Angell, did *increase* or *confirm* his compassion toward vs, and his obedience to his Father, and his patience, and his courage in his conflicts; or else I know not what they meane, and whereto they serue. And if they intend thus much, then by the same reason wee may say, that his praying and fasting and meditating might serue to increase, or confirme, or preferue the graces of the Spirit, which did enable him for his office. Thirdly, he vsed this preparation, that hee might obtaine a blessing vpon his labors, that they might become profitable to the Hearers. For so we read, that he still vsed to commend businesses to Gods blessing. When hee fed the people, ^e *he looked vp to heauen, and blessed, and brake, & gaue them, &c:* that is, he prayed for a blessing vpon the meate: and so when he consecrated the Sacrament, ^f *he blessed it.* And when he was to leaue the world, ^g *he prayed not onely for the Preachers, but for them also that should beleene through their word.* And so it is reasonable also to think, that

Q

Christ

Christ did now fast and pray for a blessing vpon the word that hee was to preach, and vpon the people to whom hee was to preach. Thus in diuers good respects, our Lord might vse his fasting for a preparation, to fit him for his publick office: and because we cannot conceiue that our Lord would omit an exercise so good and so proper for his present occasion; we may well suppose that one cause of his fasting was, to prepare himselfe for this great seruice of his Ministry.

IIII. A fourth and last cause why Christ fasted here, may bee, that hee might giue vs an example by his owne practice. For as a wise and carefull Physician will sometime taste the Physick which he prescribeth, that he may encourage his patient to take it: so our Lord vpon occasion did many things for our example. Thus the Apostle saith, Christ ^a *suffered for vs, leaving vs an example that we should follow his steps.* And when our Lord had washed his Disciples feete, himselfe telleth them his reason; ^b *I haue giuen you an example (saith he) that ye should doe, as I haue done vnto you.* And so seeing he vsed fasting here, before the entrance of his publick seruice and calling, he might doe it for this reason among others; that he might leave vs an example, vpon the like occasion to vse the like practice.

^a 1. Pet. 2. 21.

^b Iohn. 13. 15.

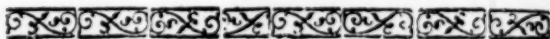
And from hence we haue two conclusions, that may further commend the holy vse of a *religious* Fast.

I. That an holy Fast is a good exercise to begin our Callings & all important businesses withall.

all. For not onely *Moses*, when he was to receiue the law; and *Elias*, when he was to restore the Law; but Iesus Christ himselve, when he was to perfect the Law, did fast and pray, before they vnderooke the work: and so if any of vs be to enter vpon a calling, or to vndergoe some great seruice, if for example, we be called to bee Magistrates, or are to enter vpon the state of marriage, or to begin a trade or profession in the world, or to vndertake any waighty matter; it is a good rule (and we haue good authority for it) to consecrate our entrance by an holy Fast. And sure I am periwaded, it is one great cause, that we haue oftentimes so little comfort in the execution of our places, becausewe vse so little religion in our entrance into them. But if wee would follow Christs steps, we might hope for his blessing to direct vs.

2. That an holy Fast hath a proper vse in the consecrating and ordaining of Ministers for the seruice of the Church. Our Lord vsed it here, when he was consecrated and appointed for his Ministry; and the Apostolicall Church by his example vsed it, when *Paul* and *Barnabas* and other Elders, were to be sent abroad for preaching of the Gospell: and the Christian Church afterward, by example of Christ and his Apostles, haue appointed the foure *solemne times of fasting* to be the set and solemne times for giuing of Orders and for sending of Ministers into the Church. And their warrant is Christs example, and the practice of the Apostles and the Apostolicall Church. The

common neglect of which times, and this holy exercise to be vsed at those times and for this purpose, may bee one reason, why the Church is not better provided of Teachers, and the people are not more profited by their labours. For redresse whereof, it were to be wished, that publick Authority would appoint some publike meetings at those times, that by fasting and prayer we might commend that great work to Gods blessing with one consent of heart. But because it is not in the power of priuate men, to make publick orders; e- uery Christian shall doe well in his deuotions at home, by fasting and Praier to begge a blessing on that sacred work : that God would direct the Fathers of our Church, to admit fit men to that sacred function, and would enable the then or- dained Ministers, to profit the Church by their la- bours, and would sanctifie all, to make vse of his Word, and the publick Ministry, while we haue it, and do enioy it.



CHAP. VII.

Why Christ fasted forty daies and forty nights.



IN relating of our Sauours Fast, the Euangelist setteth downe the continuance of the time, *He fasted forty daies and fortie nights.* In which words wee haue two things to consider of. 1. Why the Euangelist men-

mentioneth *nights* as well as *daies*. 2. Why our Lord made choise of this number of *daies*, to determine his Fast by.

I. And for the former question, Why the Evangelist mentioneth *nights* as well as *daies*; the answer is, he did it, lest any man should think, that though he fasted by *day*, yet he did eate at *night*. For it is true indeed, that the name of *daies* doth many times include the *nights* also; especially if the condition of the things spoken of be such, as what is said of thē for the day time, is left to be vnderstood of the night time too. As when it is said, *that being deliuered out of the hands of our enemies,* ^a *we might serue God without feare all the daies of our life:* the name of *daies* includeth the whole space till the end of the time mentioned; because the seruice of God is such as may not be neglected either by *night* or *day*. And so, when it is said of *Lazarus*, ^b *that he had beene dead foure daies:* the meaning is, that he was dead all that while, both by *night* and *day*; because men that are dead by day, do not vse to liue by night, and then die the next day againe. And so againe, when it is said of *Saul*, that hee *was three daies without sight*; the meaning is, that hee was blinde for so many *daies* and so many *nights*. And the reason is the same, because if a man be blinde for so many *daies*, it cannot be conceiued that he had his sight in the night time. In these & such like cases, the conditiō of the things is such, that what is said of thē for the *day* must be taken for the *night* too. And in such cases there is no neede to mention the nights. But yet

^a Luke 1. 74. 75

^b Iohn 11. 39.

2 Gen. 31. 23.

sometimes (as when the speech is of such things, which though they happen in the *day*, yet are vsed to be intermitted in the *night*;) the name of the *daies* doth not include the *night* also. As when it is said of *Laban*, that he pursued after *Iacob*, **seuen daies iourney*; the meaning is, he followed so farre as a man may, or doth vse to goe in the space of *seuen daies*, not counting the *nights*, because men that trauell by *day*, are supposed to take vp their lodging, and rest in the *night* time. And so, if a man should hire an ordinary day-labourer to work with him for two or three daies, all men would vnderstand the bargaine to be made of working in the *day*, and not in the *night* time: but if a Mariner should be hired to labour in a ship by sea, or a nurse to attend a sick party for the same number of daies, euery man would construe that both of *day* and *night*; because such labours and paines as the mariner and nurse doe take in such cases, are to bee continued as well by *night* as by *day*. Now when the speech is of such things as being done in the *day*, may be intermitted, or vse to be intermitted by *night*; then the name of *daies* doth not include or comprise the *nights* also. And so it falleth out in this matter of Fasting. For when the *Iews* were to fast for many dayes together, their maner was to abstaine from meate all the *day*, but at *night* to eate a sparing meale; as I haue declared in * another place already. And hereupon the Learned do obserue that the *Iews* when they speake of *fasting many dayes*, without mentioning the *nights*, they vnderstand it commonly of fasting onely in the *day* time,

* Chap. 1. pag. 7, 8, 9.

time, till euening : and that when they meane that a Fast is continued for diuers daies, without eating any thing at night, then for distinction sake, and that their meaning may be plaine, they adde the nights too; as when *Ester* saith to the Iews, *a Fast* a Ester 4. 16. *ye for me, and neither eate nor drinke three daies, nights or day.* And so in this place, *S. Mathew* saith, that *Christ fasted forty daies and forty nights*, lest any man should conceiue, that he obtained all day for that space, but did refresh himselfe in the euening.

II. The second question is, Why our Lord made choise of this number of *forty*, to determine his fasting by. This question may admit two constructions, and so receiue two answers accordingly. For first it may bee vnderstood of the precise number of *forty*, why iust so many daies, without missing either vnder or ouer. Or secondly, it may be meant of an extraordinary number of daies, and space of time; that is, why he fasted so many daies and nights, as exceedeth mans strength to endure without eating.

I. If wee take it in the former sense, then I think I may safely say, as many of the Learned doe, that our Lord did make choise of this number of daies, that hee might therein conforme himselfe to the two great Prophets of the Old Testament, *Moses* and *Elias*. For *Moses* was the giuer of the Law, and *Elias* was the restorer of the Law; and both were in their kinde, the most excellent Prophets that the old Church had: and both of them, for the confirmation of their calling,

a *Quadragesima
sane ieiuniorum
habet autoritatē,
& in veteribus
libris ex ieiunio
Moſi & Helie, et
ex Euangelio, quia
totidē diebus Do-
minus ieiunauit,
æmonſtrans E-
uangelium non
diſſentire à Lege
& Prophetis. In
perſona quippe
Moſi, Lex; in per-
ſona Helie, Pro-
phete accipiun-
tur: inter quos et
in monte glorio-
ſus apparuit, et
euidentiùs emi-
neret, quod de illo
dicit Apoſtolus, -
Teſtimonium
hìbens à Lege
& Prophetis.
Aug. epiſt. 119.
ad Ianuar. cap.
15. pag. 195. F.
b Matt. 17. 3 &
Luke 9. 30, 31.*

ling, and to gaine credit to their places, did fast *forty daies* and *forty nights*, when they were to speake with God in the Mount, as it is recorded of *Moses*, *Exod. 34. 28.* *Deut. 9. 9.* and of *Elias*, *1 King. 19. 8.* Now our Lord, to shew that he was not inferiour to either of these great Prophets, and that they did consent and agree with him, thought good to begin his Ministry, as they did theirs, with a miraculous Fast of *forty daies*. To which purpose wee likewise reade, that when our Lord was transfigured in the Mount, *Moses* and *Elias* appeared vnto him, and talked with him, and spake of his death and passion. And this did serue for a cleare confirmation of Christs calling and authority, that these two speciall and principall Prophets did both concurre to beare witnesse of him: and hereby it appeared, that the Gospell had witnesse of the *Law* and the *Prophets*, as the Apostle speaketh, *Rom. 3. 21.*

But then the question may bee further, Why did *Moses* fast *forty daies* and *forty nights*, and that at two seuerall times, when he was with God in the Mount? And hereto I answer, that many both ancient and moderne Writers, especially those that be in the Church of Rome, do say that there was a *mystery* in this number; and that that was the reason why both *Moses*, and *Elias*, and our Saviour also did fast that space of time: but either they say not what that mystery was, or else they proue not what they say: Nay, themselves cannot agree what to say. For some interpret the mystery one way, and some another, as
cuery

euery mans seuerall fancy doth leade him : the relation of which fundry conceits, would be more tedious than profitable. But to the point it selfe, for my part I haue onely two things to say. 1. That though I will not peremptorily condemne their opinion who conceiue a *mystery* in the number;^b for the reuerence that I beare to those ancient and learned Fathers, which incline that way : yet I neuer could reade in any, nor can I conceiue any probable reason, why (if so it had pleased God) some other number neere to *forty*, as say 39, or 41 might not haue fitted this occasion as well.

Secondly, that it is not vnlikely, but that without further mystery, God onely intended *Moses* and *Elias* and Christ to fast so long, as beeing about the strength of man, it might appeare that they were sustained by the power of God, and that therefore their calling and office was from heauen. Now for this purpose, the wisdom of God did see such a continuance of time, as about *forty daies*, to be both sufficient and conuenient: and because *forty* is the round number, and as fit as any other, did make choise of that, to determine this abstinence by. This I take to be probable; but I presume not to affirme any thing: nor will I be curious to enquire into that, which God hath not reuealed. And so I leaue the first sense of the question.

2 If wee take it in the latter, as importing onely a long abstinence which exceedeth the power of nature, then the question is, Why our Saviour

R

would

b In antiorum numero, A. 9. 33. Beda & Glossa Ordinaria mysterium ueniantur: &c. In alterius numero, Ioh. 5. 5. Augustinus eandem ferme rationem mysticam excogitauit, Veneror, ut debeo, sanctos Patres; sed subtiliores numerorum perscrutationes (ut uerum fatear) nunquam ualde probavi. &c. Lorin, in A. 9. 33.

would fast so long, and in such a miraculous manner.

Ans. Hereof there may be given two plaine and and apparent reasons.

1. The first reason may be, that by his miraculous Fast hee might proue his calling, and the truth of his doctrine. For seeing he fasted aboue the strength of nature, it must needes follow that he did it by the power of God. And God would not assist him with a miraculous power in the entrance of his office, vnlesse himselfe did approue and allow of his calling. The further declaration of which reason may be scene in a like example of *Moses*. For when *Moses* made scruple of going to the Israelites with Gods message, because hee feared lest they would not beleue that God had sent him : God armeth him with a power of doing miracles, that hereby hee might conuince and perswade them. And *a* *If* (saith God) *they will not beleene thee, nor hearken to the voice of the first signe; yet they will beleene the voice of the later signe.* Where we may note two things. First, that the end of these miracles was to credit *Moses* his Ministry, and to make the people beleue him. Secondly, that these miraculous works haue *a* *voice*, whereby they speake vnto men : *If* (saith hee) *they will not hearken to the voice of the first signe.* But what *voice* is that ? and how do these dumb signes speake ? Sure, they say and speake, or rather proclaime it with an *audible* *voice*, that he who doth these works, hath the assistance of Gods Spirit to work them. For *b* *no*

a *Exod* 4.8

b *Iohn* 3.2.

man (as saith Nicodemus) can doe these miracles that thou doest, except GOD be with him. And, ^a *If* ^a *John.9.33.* *this man were not of God (saith the blinde man now conuerted) hee could doe nothing;* that is, he could doe nothing in this miraculous manner. These miracles then of Moses were as so many shrill voices or lowd-sounding cries from heauen, which proclaimed in the eares of all men, *This man is of God, and the Lord is with him.* And so vpon the same ground, our Lord proueth his calling by his miracles; ^b *If* (saith hee) *I doe not the works of my Father, beleue mee not: but if I doe, though yee beleue not mee, beleue the works.* And if Christ and Moses did proue their callings to bee from God, by the miraculous works that God wrought by them: what should let vs to think, but seeing Christ in the very entrance of his Office did vse a miraculous Fast, that hee therefore did it to proue that hee was sent from God, and did preach that truth that God had taught him?

^b *John.10.37.38.*

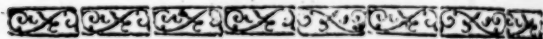
2. A second reason of this long fasting in our Sauour, may bee, because before so extraordinary a work as hee was then to enter vpon, hee thought fit to vse an extraordinary preparation, such as this long fasting might serue for. For that he now fasted to prepare himselfe for his publick Office, I haue declared already in the last Chapter: and that extraordinary occasions do require extraordinary preparations, may appeare by obseruation of Scriptures. For we reade, that when the people were to serue God at ordinary times of deuotion, an ordinary preparation sufficed, such

- ^a Eccles. 1. as that which *Salomon* speaketh of, ^a *Keep thy foot when thou goest to the House of God, and bee more ready to heare then to giue the sacrifice of fooles:* and that which our Sauour requireth,
- ^b Luk. 8. 18. ^b *Take heed how ye heare.* But when they were to receiue the Law from Gods owne mouth, and to heare him speaking in Maiesty, with thundring and lightning and trumpets; then God appointed that they should be prepared ^c for two whole daies together, and commanded them to *wash their clothes, and abstaine from their wines.* And when they were to eate the Passouer, they were to ^d prepare the Lamb, and to fit themselves for it foure daies before. And when *Moses* was to goe vp to God into the Mount, ^e he stayed six daies in the side of the Mount, before hee was admitted to speake with God: and hee *stayed forty daies* in all, before hee could receiue the two Tables, and bring the Law to the people. All which time, we cannot imagine either that hee was idle, or busied about impertinent affaires that concerned not that occasion: yea, and Scriptures do say, that for that time, he ^f exercised himselfe in *prayer and fasting.* And so in like sort, seeing our Lord was to enter vpon the greatest work and office that euer man went about; the preaching of the Gospell to all the world, the opposing of the Deuill and euill men, and the redeeming of mankind by his owne blood: it is not vnreasonable to think that hee would make his preparation answerable to his work, and extend his fasting beyond an ordinary and vsuall time. And
because
- ^c Exod. 19. 10, 15.
- ^d Exod. 12. 3, 6.
- ^e Exod. 24. 15, 18.
- ^f Deut. 9. 9, 18.

because God did enable him with a miraculous power to hold out for *forty daies*, hee was willing to vndergoe it all the while, though in the meane time hee defrauded nature of her vsuall comfort and refreshing.

And hence we haue this note for our further direction in this exercise, that as fasting serueth for many good vses in Religion; so longer time of abstinence and more strict fasting and greater humiliation is requisit, when there is any more than ordinary or vsuall occasion. And so the old people of God were wont to doe. For vpon ordinary occasions, they vsed to fast one day from morning till night: but vpon extraordinary they either continued their fast for a longer space, or ioined diuers fasting daies together. Thus *Ester*, when a weighty businesse was in hand that concerned her life, and the liues of her people; shee appointed a Fast for *three daies and three nights*. And the men of Iabesh Gilead, when they had a great cause of heavinesse by the death of *Saul*, and the ouerthrow of the Army, they *fasted seuen daies*, one after another. And *Daniel*, when the Church was distressed, and in great calamity, he *fasted for three weeks* together. And so we should extend our fast, and keepe it with more strict obseruation, and set more time apart for holy exercises; when either we are about some weighty businesse, or be in some great danger, or haue fallen into some hainous sinne, or haue a speciall cause to remember and celebrate the pangs and passion of our Sauour, or happen vpon some other occasion of more than ordinary

sorrow. Thus, what-euer our occasions be, fasting is still of vse in the life of a Christian : if the occasion be ordinary, ordinary fasting is a fitting exercise either to auert euill, or procure good ; and if the occasion be extraordinary, then as the other exercises of Religion, so this among the rest, is to be vsed in a more than ordinary measure.



CHAP. VIII.

When a Christian may or should fast.



Concerning the Fast of our Sauour it is recorded, that he then fasted, when hee was to encounter with Satan, and go about his publike Ministry, and to begin the great work of our Redemption : and vpon such vrgent occasions, and when there is such extraordinary cause offered ; all men grant that then we also may and ought to fast for the speedier procuring of Gods fauour. But this example of Christ, ministreth iust occasion to enquire further, whether, beside times of such vnusuall accidents, a Christian also may not lawfully and profitably obserue *set times* of fasting. And this is a question doubted of by some in our Church, and disputed with arguments and reasons on both sides. For clearing which doubt, we are first of all to declare the meaning of the question ; and that may appeare by these two notes.

1. That some there be which commend fasting for a religious exercise, if it bee vsed onely then, when men shall vpon seuerall occasions see it to bee conuenient; but any *standing daies*, whether appointed by publique authority, or vnder taken by a mans owne priuate deuotion, these they vtterly condemne as superstitious and Monkish. For example, When *Ionas* prophesied of iudgement against Nineueh, ^a the King proclaimed a fast, and the people obserued it. And this they approue of, and allow our Magistrates vpon such an occasion to doe the like. Againe, when ^b *Nehemiah* heard that the Iews were in great affliction and reproach; and that the wall of Ierusalem was broken downe, and the gates thereof burnt with fire: he sate downe and wept, and mourned certaine daies, and fasted. And this they approue of, & allow euery priuate Christian by his example, vpon such occasions as these, to fast out of his owne deuotion. But now further *Epiphanius* saith, that in the Primitiue Church ^c men were appointed to fast on Wednesdaies and Frydaies, because Christ was apprehended on Wednesday, and on Fryday was nailed to the Crosse. And elsewhere, ^d *Who* (saith hee) is there in any part of the world, that doth not acknowledge that Wednesdaies & Frydaies are appointed fasting daies in the Church? And againe *Zanchius* saith, ^e It is apparent, (and so indeed it is to all that haue read any thing in Antiquity) that the custome of keeping Lent fast is most ancient. Now these and such like standing and set-times they allow not.

Secondly, Wee must note that the obseruing
and

^a Ion. 3. 6, 7.

^b Neh. 1. 3, 4.

^c *Quarta sexta-*

que feria ieiuni-

um ad horam

vsq. nonam indi-

ciū est, propterea

quod quartā fe-

riā comprehen-

sus est Dominus,

& sextā in cru-

cem sublotus.

Ideo per illos dies

ieiunandum esse

decreuerunt A-

postoli. & c. E-

piph. in Expel.

fidei Cathol.

num. 22. pag.

1104.

^d *Quis est uspiā*

terranus, qui nō

in eo consentiat,

quartā sextam,

feriam in Ecclē-

sia ieiunio conse-

cratam? Epiph.

adv. Hærel. 13.

tom. 1. hærel. 75

nu. 6 pag. 210.

Similiter Aug-

ustin. Epist. 86.

ad Casulan.

pag. 133. A.

^e *De Redempt.*

in 4. præcept.

pag. 633. col. 2.

and appointing of these daies may bee meant and vnderstood two waies ; either with opinion of *necessity* or *sanctity* in those times, more than in other. And this is not here questioned; nor do wee doubt but the Church, as it appointed the *Fryday*, so if it had pleased, might haue appointed any other day for this exercise: nor do wee think that there is any peculiar *sanctity* in that day more than in others. Or else the question may bee vnderstood of the *lawfulnessse* and conueniency of appointing such *set daies* and times, for order sake, and for the more constant performance of this work. And this is it, which we meane in this question.

The question then is, Whether it be lawfull for Authority to prescribe, or for priuate men to vndertake *set and standing daies* for fasting; that it may be obserued the more orderly and the more constantly? And mine answer is, That it is both lawfull and expedient for Gouvernours to enioyne their Inferiours, and for priuate men to prescribe vnto themselves such standing times, so often as they shall fall, either weekly, or monethly, or yeerely, as they see it expedient. And my proofes are, some from Scriptures, some from examples, and some from reason grounded on Scripture.

I. From *Scriptures*. And thence I alledge two places for this purpose.

1. The first is *Leuit 16*. For there God appointeth *the tenth day of the seuenth moneth* to bee kept for a fasting day; and saith moreouer, *This shall bee a statute for euer vnto you*: and againe, *This shall*

shall be an everlasting statute unto you, to make atonement once a yeare. Here we see, that God appointed unto the Iews a *set fasting* day, to be kept euery yeere as oft as it should happen. And hence I argue, thus; Almighty God himselfe did appoint, and thought it a profitable course for his people of the Iews, to obserue a *set and standing* day for a Fast euery yeere. And therefore a set time of fasting may bee obserued without superstition and sinne.

Some answer, that this was a Legall precept of *Moses*, which is now abolished by Christ. And I reply; It is true that this precept in respect of that particular time, was Legall, and had its end in Christs death: but it is no lesse true also, that God in making and appointing that Legall precept, did not command them a thing, which in it selfe is superstitious and sinfull. And therefore, because God prescribed them a set time for that Fast, it followeth, that the appointing of a set time of fasting, is not in it selfe superstitious and sinfull.

2. The second place that may serue for prooffe of this point, is out of the Prophecie of *Zachary*, ^a *Zach. 8. 19.* where we finde mention of foure seuerall fasting daies, obserued euery yeere by the Iews in their knowne and appointed moneths. Concerning which Fasts thus much is first of all to bee noted, that they were ^b occasioned by the calamities that befell the Iewes about the time, when they were carried captiues into *Babylon*, or before that time; and were appointed, as some think, by some Pro-

^b Hieron. in
Zach. 8. 18, 19.
pag. 486. Buxd.
Synag. Iudaic.
c. 25. Gene-
brar. Calend.
Heb. Sept. 3.
Dec. 10. Iun.
17. & Iulij 9.

phet from heauen; or as others by the authority or consent of the present Church; and (as the Learned generally do confesse) were allowed of, and approued by almighty God himselfe. And hence I reason thus; The Iews did lawfully obserue *four* seuerall *set daies* euery yeere, for daies of fasting. And therefore it is not alwaies superstitious and finfull to obserue set fasting daies.

Some againe answer, that these Fasts were appointed vpon occasion of their present calamities in *Babylon*, and ceased at their deliuerance. To which answer I reply two things.

I I see no prooffe that these fasts did cease to be obserued after that the Iews were deliuered out of captiuitie. For whereas it is said in the ^a place alledged, that these *fasts should be to the house of Iudah* ioy and gladnesse and chearfull feasts: that was a promise made vnto them vpon condition of their repentance and obedience, or if they *loved truth and peace*; as it followeth in the next words. And if they fulfilled not the condition, God was not tied to performe the promise. But contrarily it is most probable, if not altogether certaine, that this condition on the peoples part, and this promise on Gods part were not thus performed: because it may appeare that these are continued for fasting daies among the Iews to this very time. For in the ^b *Kalendar* of the Iews, wherein their feasts and fasts are noted, these *four* daies remaine still, as being still in vse with that people. And *Buxdorsius*, a man well acquainted with their maners and customes, telleth vs that ^c *the Iews to this day do keepe*

^a Zac. 8. 19.

^b Calend. Hebr. edito à Genebrardo, & præfixo Comment. in Psalmos.

^c Hæc sunt festa quatuor ista communissima, quibus Iudei tempore Prophetæ Zachariæ ieiunauerunt; & adhuc annis singulis ordinariè sumunt. Buxdorf. Synag. Iudaicæ. cap. 25. pag. 457.

keepe those fasting daies, which are mentioned by the Prophet Zachary. And so Hospinian; that the Jews in these later times do obserue the solemne daies of the old fasts: to wit, the fast of the tenth moneth, &c. the fast of the fourth moneth. &c. And Arias Montanus speaking of one of them, namely the fast of the fift moneth, for the destruction of the Temple, saith that the Jews do by a solemne fast lament that ruine euery yeere since the day that it happened vnto this present time. And now hauing such testimony as well from the Jews Kalendar, as from these learned men, who were well acquainted with their customes; I think I may say it is cleare, at least let me say, that it is most probable, that those fasting daies were not abolished nor intermitted among the Jews to this present day.

2 Say that these fasts did cease vpon the peoples deliuerance out of Babylon; yet I deny that they were appointed by occasion of their present miseries in Babylon; for other daies might haue bene as fit for that purpose, and perhaps more conuenient then these: but (as the learned obserue) they were appointed by occasion of some miserable accidents, which befalling them but once, did moue them to fast the same daies that those accidents happened, for many yeeres after. And if those Fasts did last no longer then the time of their captiuiety, because all that while they had iust cause to humble themselves in remembrance of these euils: yet thus much will follow from thence, that therefore vpon occasion of a sorrowfull accident which hath once befallen vs, we may for euer after

d Recentiores
Iudai eie festi-
nos Ieiuniorum
veterum obser-
uant quog. Vide-
licet, Ieiunium
mensis decimi.
&c. Hospinian.
de Festis Iude-
or. cap. 14. pro-
pe finem. fol. 34
pag. 1.
e Quam [ruin-
am] ab eo tem-
p. re, quo accidit,
solenni lacru,
habemus Hebrei
quotannis, ieiun-
nio eti. m. iudicio
prosequuntur.
Ar. Montan. in
Iocli. 1. pag. 210.

fast that set day, so long as we haue cause to be humbled in remembrance of it. And hence againe it wil follow, that therefore *Good Friday* may euery yeere constantly be kept for a fasting day, because it was occasioned by the death of Christ for our sins, and we shall neuer want iust cause to bee humbled in remembrance hereof, so long as the world lasteth; because besides our old sinnes, we doe euery yeere commit many moe new ones, which helped to naile our Sauour to the Crosse. The like might be said of some other the like daies. And therefore, there is warrant in Scriptures for *set and standing times* of fasting.

II. My second prooffe is from approued *examples* of Gods Church, both in the time of the Law, and in the time of the Gospell. For in the time of the Law, the Iewish Church kept their *set daies* of abstinence, as besides the Fasts now mentioned out of the Prophet, may further appeare by the words of the Gospell. For there it is said, that *the Disciples of Iohn and of the Pharises did fast often*, and more particularly of the Pharises, that they fasted *twice a weeke*. Now as ^a *Caluin* concludeth, that *Daniel* had his set & prefixed houres of praying, because it is said that *hee prayed three times a day*: so may I hence inferre, that the Pharises kept set daies of fasting, because it is said of them, that they fasted *twice euery weeke*. And ^b *Kemnitius* gathereth from the ninth of *Saint Mathew*, that both the Pharises and the Disciples of *Iohn* had [*certa & stata tempora ieiuniorum*] *set and standing times for their Fasts*. Now that this practice of theirs

^a *Caluin*. in
Dan 6.10.

^b *Exam part. 4.*
de Tempore
ieiun. nu. 54.
pa. 93.1.

theirs is an approued *example* for vs, appeareth, first because our Lord, when he reproveth their errours in their Fast, yet findeth no fault with this. And secondly, because he excused his Disciples for *not fasting* as the Pharises and *Iohns* Disciples did, from the vnseasonablenes of the time, and promised, that after-ward, when the time was fitting, they should then fast. And this sheweth, that our Lord was so farre from condemning the Pharises and *Iohns* Disciples, that he excuseth his Disciples for not doing the like. Againe in the time of the Gospell, the Christian Church hath still had her *standing and set daies* for fasting, as the time of *Lent* euery yeere, and the *Friday* euery weeke, and some others; as is so apparent, that it cannot be denied, nor needs not to be proued. And these set times haue beene commended by many holy and learned Fathers of the Church, but were neuer disliked by any of them, that ever I could finde. And so in conclusion, in the iudgement of Gods Church, both before and since Christs appearing in the flesh (which heerein was neuer blamed by Christ, or his Apostles, or the learned Fathers) it is no sinne to keepe *set daies* of fasting.

III. The third prooffe is taken from *reason* grounded on the authority of Scriptures. And my reasons in that kinde shall be these two.

I. Nothing is sinfull, but that which is forbidden by Gods Law: for *a Sinne is the transgression of the Law*, as the Apostle defineth it. But to keepe *set daies of fasting*, is no where forbidden by any

Law of God. And therefore to keepe such daies is no sinne.

a Gal. 4. 10.

b *A. it non de
quouis dierum
discrimine, sed de
eo demum quod
in Lege Moſis
præcipitur; ut
apparet ex eo,
quod ſcriptum
eſt Coloff. 2. 16.
Bezai in Rom.
14. 6.*

Against this Argument nothing can be excepted vnleſſe ſome Text of Gods Law can be ſhewed, which condemneth or forbiddeth the obſervation of ſuch ſtanding times. And for that purpoſe, ſome obieſt the place of Saint Paul, ^a *Tee obſerue daies and moneths and times and yeeres. I am afraid of you, leſt I haue beſtowed on you labour in vaine.* But to this the reply is eaſie; and may be borrowed out of Bezai: for he expounding a like place in Saint Paul, *One man eſteemeth one day a boue another; another eſteemeth euery day a like;* the Apoſtle heere (ſaith this learned man) ^b *doth not ſpeake of euery difference of daies, but of that only, which is preſcribed in Moſes his Law, as is apparent by that which is written, [Coloff. 2. 16.] Let no man iudge you in meate or in drink, or in reſpect of an holy day, or of the new moone, or of the Sabbath daies; which are a ſhadow of things to come, &c.* And ſo I ſay, The Apoſtle in the place alledged, doth not ſpeake of euery obſeruing of daies and times, but ſuch onely as was preſcribed by Moſes, and is aboliſhed by Chriſt. And this expoſition of this place is as directly prooued by that other to the Coloffians, as that whereof Bezai ſpeaketh. The place then alledged, doth not proue, that ſtanding times of faſting are forbidden by Gods Law.

Arg. 2. The keeping of ſet times for the doing of holy duties, is a thing found to be profitable and uſefull in the life of a Chriſtian: becauſe it may ſerue for the more conſtant performance
of

of them. This I declare thus. *David* in the Psalmes saith,^a *Evening and morning, and at noone will I pray and cry aloud.* And *Calvin* commenting on that place, giueth vs this note,^b *We may gather from hence (saith he) that the godly had their set houres for prayer at those times :* which they obserued the rather in their priuate deuotions, because God had appointed them to be obserued in the publick seruice of the Temple. For morning and euening euery day, the priests^c offered the daily sacrifice : and *the mid-day*, as that learned Writer noteth, *was allotted for other sacrifices.* And the reason hereof (saith he) is this ; ^d *because we are dull, and backward in prayer : vnlesse we bee spurred on, this worthy seruice would soone decay ; & we would quickly forget it, vnlesse wee had some bridle to keepe vs in.* He addeth, *And therefore God to help our infirmity, hath set vs certaine houres to remeber vs of our dutie.* And the same reason may as iustly bee applied to our priuate prayers at home. Againe, where it is said of *Daniel*, that he kneeled vpon his knees three times a day, and prayed and gaue thanks , as he did aforetime : the same learned Writer commenteth thus vpon that place, [*Hoc quoq; obseruatum dignum est,*] *this also is worth the noting, that Daniel prayed threge times a day ;* ^e *because vnlesse euery one of vs do prescribe himselfe set houres for prayer, wee shall easily forget it.* And therefore *Daniel*, though he were frequent in powring out his prayers, yet did

a Psal. 55. 17.

b Quoddamane, vespertum & meridiem nominat, colligere licet statas iussit. pijs horas ad precandum istis temporibus.

c Exod. 29. 38.

d Quia sumus aquo tardiores ad orandum ; nisi quisq; seipsum sollicitet & urgeat, precium hoc pietatis officium apud nos frigebit, adeoq; obrepes peccandi obliuio, nisi nos freno aliquo retineamus. Deno ergo certas horas praefigens, infirmitati nostrae mediri voluit : quae eadem ratio transferri debet ad primas preces, sicut patet ex hoc loco, cui etiam respondet Danielis exemplum. Calvin. in Psal. 55. 18.

e Quia nisi quisque nostrum praefigat sibi certas horas ad precandum, facile nobis excidet memoria. Daniel ergo quamquam assiduus erat in precibus fundendis, tamen solemnem hunc ritum sibi iniunxit, ut ter quotidie sese prosterneret coram Deo. Calvin. in Dan. 6. 10.

impese.

impose upon himselfe this solmne task, that he would prostrate himselfe before God three times every day.

In which discourses of this learned and iudicious Interpreter, I note two things. 1. That as God did prescribe certaine and *set houres* for his publick seruice; so in imitation hereof, good men did doe the like in their priuate and domestick prayers. 2. That the reason of both was, because if men be left to their liberty, they quickly forget their duty, and neglect the performance of that at all times, which they think they may doe as well at any other time. The like is noted by Polanius also.

*a Annon super-
stiosum fuerit,
quod Daniel pre-
ce: suas certis ho-
ris quasi alliga-
uit, perinde ac si
Deus non exau-
dieret quocunque
tempore innocan-
te. Resp. Ceru-
est tam sanctum
Prophetam nun-
quam non de
Deo suo cogitasse,
etiam quum ne-
gotia Regni tra-
stauit, destina-
uit tamen sui
certa ad precan-
dum tempora,
que à politicis
negotiiis vacua
esse poterant &
solebant, ut extra illa impedimenta coram Deo suo se si-
leret, absq; ulla opinione vel sancti-
tatis alicuius que temporibus illis inesset, vel cultus, vel meriti, vel necessitatis, quasi obser-
uatio stri-cti: trium illorum tempo-
rum pra: aliis Deo grata esset, & aliquid mereretur, & necessaria
esset. Polan. in Dan. 6. 11. pag. 377.*

For first he moueth a doubt concerning Daniels pra^tice; *a Whether it were not superstitious that Daniel did thus (as it were) tie his prayers to certaine houres, as if God would not heare men at what time soeuer they called vpon him*: And then he answereth, *that the holy Prophet, though he minded God at all times, yet set apart to himselfe certaine hours for prayer, (most free for this businesse) without any opinion of sanctity, or merit, or necessity in those times, as if the strict obseruation of those three times were more acceptable to God then other times, or had merit and necessity in it.* In which answer hee defendeth Daniel from all tincture of superstition, because though he prescribed himselfe set times, yet hee had no opinion of *sanctity* or *necessity* in those times more then in other: and by consequence doth allow vs to vse set times for holy duties, to

we place not holinesse or necessity in those precise times. And againe not long after, a Prayer vnto God, saith he, should be continuall, and without intermission: but yet seeing our infirmity is great, and our forgetfulness to pray is too too much, for helping of our infirmities and memory, it is necessary that euery one of vs, should destinate vnto himselfe certaine times for making of his prayers.

Now out of these obseruations of theirs concerning prayer, I inferre foure conclusions concerning fasting. 1. If it bee lawfull and religious to prescribe *set houres* for prayer; then it cannot be sinfull and superstitious to obserue *set daies* for fasting. For the fault in these *set daies*, if there be any, is not because they are *daies* or *houres*, but because they are *set* and *standing* times. And that exception is as iust against *houres* as *daies*. Nor is the exception against fasting onely, but against keeping of feasts too, and all other such exercises, if they be tied to fixed times. If *set houres* then be allowed for praying, *set daies* cannot bee condemned in fasting. 2. If *set times* for prayer bee so helpfull for the due performing of that work; then *set times* of humiliation cannot bee so hurtfull, as to marre and corrupt that good work. 3. If to bee left at liberty for the times of our praying, bee so dangerous to breede an viter neglect of it: then to leaue times of fasting to each mans present choise, will not be so safe, nor without feare of neglecting this necessary duty. For there is much more feare of neglect in fasting, than in praying; because it is more painefull to

a Adoratio Dei
assidua quidem
esse debet, &c.
Sed tamen, quum
nostra infirmitas
sit ingen, & ad
precandum obli-
uio nimia, dum
huius vite nego-
tia curamus; ut
infirmiati no-
stra & memorie
consulatur, ne-
cessarium est ut
quisque nostrum
certa sibi tempo-
ra destinet pre-
cibus concipien-
dis, &c. Polan.
in Dan. 6. 11.
loco de Adorat.
ap. oris. 6. pag.
284.

the flesh, and therefore men will be more ready to shift it off vpon euery sleight and idle occasion. Which would God it were but a surmise of mine, and that experience had not proued it to bee most true. For wee all confesse that there is great vse of fasting, when either sinnes doe abound, or iudgements are to be feared, or blessings are to be sought for: and none of vs can think or will say, but that in all these respects, there hath beene of late yeeres, and is at this day too great occasion offered for such humiliation. And yet now that every man is left to himselfe to fast when hee will; who almost is there, euen among them that are counted religious, who finde themselues willing to vse any fasting at all? And hence I inferre, that *arbitrary* times of fasting are as like to breede a neglect of this duty, as *arbitrary* times of praying to make that duty forgotten. Fourthly, If *Daniels* set houres were free from *superstition*, because he vsed them *without any opinion of holinesse* in that time: then the Church of England cannot be charged with *superstition*, for her set daies of fasting; because she vseth these without placing sanctity in those times. And now out of all these considerations I may boldly conclude the point, that set times of fasting are not onely lawfull, but very expedient for the constant and religious practice of humiliation. And indeed experience sheweth, that exercises which stand in a continued practice and often reiterating of them, are then performed with most diligence, and greatest fruit, when they haue their fixed and set times allotted

unto them. My selfe, when I liued in the *Vniuersity* among Scholars, did obserue that it was held for a note of a good *Student*, that allowing himselfe fit time for sleepe and recreation, and such like necessary works, the rest of his houres remaining, he did destinate and assigne for seuerall exercises and studies: as such houres for *Logick* or *Philosophy*, and such for *Oratory* or *Poetry*; and such for *History* or *Geography*; &c. By which fixed order, and constant obseruing of their appointed times, such Students gained great furtherance for their Studies, which others wanted. For first, they tooke order that no seasonable time should bee mis-spent without making profit: but taking a view of their whole time, they allotted euery houre to some vse. Secondly, when their houre was come for such or such a businesse, the very striking of the Clock did admonish them to break off company, and presently to betake themselues to their task: whereas others, who had no such set houres, would goe beyond the time, and in chatting and idlenesse trifle away many a good houre without taking account of it. Thirdly, when they were come to their studies, they knew what they had to doe, and without further deliberation went on with their work: whereas some others, when they came to their studies, were scarce resolved what booke fitted their turne; and so for want of orderly proceeding, they lost the fruit of that little time and small paines which they tooke. And fourthly, if at any time, either occasion of friends, or occurrence of some busi-

nesse did intercept their time, and beguile them of their houres, they were sensible of that losse, and did watch all opportunities to regaine it. And by this set course of study, such Students in short time gained much knowledge, and farre exceeded their fellowes. And as this hath beene found in experience to be the readiest way for a Scholar to profit in his learning: so for my part, I know no better way of thriving and profiting in Christs Schoole, then if wee obserue the same rule, and set our selues conuenient times for doing of religious duties: as such a time to pray with our household, and such a time to reade Scriptures and other bookes of Religion, and such a time to examine our consciences and see what wee haue done, and such a time to fast and vse humiliation for our sinnes. For it may be feared if we appoint our selues no set times for good duties, wee will spend but a little time about them.

The consideration of all which maketh mee to think, that the obseruation of set times for our Fasting-daies, is so farre from corrupting our Fasts with *superstition*, as that it doth much further vs to a constant and religious practice of them.

CHAP. .IX.

How long we should continue our Fast.

¶ *U*t Lord continued his Fast for *forty daies and forty nights*: but that was miraculous and aboue the power of nature in him, and therefore is not to be imitated by vs in the same manner. Yet iust occasion is heereby offered to enquire how long our Fasts, when wee meane to keepe a *fasting daie*, ought to bee continued. For in our fasting for *reuerence* no continuance of time is respected; but only that we first performe the holy seruice, before wee partake of our vsuall foode. For the other sort of fasts then, that the answere may bee more direct to the question, wee must note a difference betweene Fasts of *ordinary or vsuall* continuance, and of *extraordinary and vnusuall*.

And to begin first with the later; *vnusuall* and *extraordinary* I call that, which is for longer time and space, than is commonly vsed, or is ordinarily expedient. In this kinde *Paul* ^a *fasted* ^a *three daies* in Damascus; and *Mordecai* and the *Jews* *fasted* for *Ester* ^b *three daies and three nights*. ^b *Ester* 4.16, 17.

And for the continuance of such Fasts, I cannot precisely say, for how many daies and houres they are to be obserued; onely these two things I can say in the generall. 1. That they must bee no longer than the strength and power of mans nature may beare; as I haue shewed already. 2. That the space of their continuance is to bee

T 3 measured

measured by the occasion that requireth them, and by the deuotion and discretion of them that keepe them.

2. Secondly, the *usuall* continuance of a Fast I call it, when the abstinence is obserued so long as is usuall among Gods seruants in their ordinary course of life, and is commonly practised by them in their religious Fasts. And for determining the space of such a Fast, some say that a religious Fast must bee continued for foure and twenty houres: and the reason is, because on the day of *Expiation*, God doth enioyne abstinence *from euening to euening*. But this is a weake reason: because it may bee said not without probabilitie, that this space of time *from euen to euen* was appointed in this fast, as it was a seruice belonging to an holy daie, not as it was an abstinence required on a fasting daie. Againe, to say, That fast was to bee obserued for 24 houres; and therefore euery fast is to bee kept for the same space of time: is no better a reason then if a man should say, The Iews in *Esthers* time were commanded to fast 3 daies & 3 nights; and therefore euery fast must bee kept for the like continuance. So then there is smal reason in this opinion. He speaketh more resonably as I take it, thit saith, *A true Fast is an abstinence or forbearing eyther of dinner untill euening, or of supper untill dinner time the next day; or else, of both of them together.* But yet for more distinct conceiuing of the point, I will set downe mine opinion, with submission to better iudgements, in five seuerall propositions.

Verum & bonum ieiunium est abstinentia spontanea sine prandij usque ad vespere, sine carne usque ad sequentis diei prandium, sine utriusque simul prandij et vespere. Springl. de H. diet. Hæreticis. part. 1. l. 3. cap. 2. pag. 842.

1. The precise time and distinct houres how long a Fast must be continued, is not any where that I know of, peremptorily defined or commanded, eyther in the holy Scriptures, or in any Writings of the Ancients. For as for the Scriptures; wee finde examples of some that haue Fast. d for three daies, and many that haue fasted till night: but where either that space or any other is commanded, for my part, I confesse, I know not. And for the ancient Church it is a cleare case, that they vsed to fast, sometime till euening, and many times but till three of the clock in the afternoone. Which sheweth, that they thought no set space of time absolutely necessary. And heere to our late learned Diuines do agree also. Baro, ^a *We do not determine how many daies or how manie houres euery one should fast.* And Festus Hommius, ^b *Neither Christ (saith he) nor the Apostles haue prescribed any thing concerning the circumstances either of publick or private fasts, as at what time, in what maner, or for how long they should bee kept.* And Gomarus, prescribing the time of fasting to continue while the holy exercises then vsed, do last: addeth withal, ^c *For to tie mens consciences to any certaine space, wee hold it to bee unlawfull.* And the Church of Scotland in their solemne fast appointed in a generall Assembly in the yeare 1565. say, ^d *The Abstinence is commanded to be from Saturday at eight of the clock at night, till Sunday after the Exercise at afternoone, that is after five of the clock.* By which speech they do euidently declare, that they thought it not necessary, that the space of a publick Fast should be for foure

^a *Neque tamen hîc statimur quot dies cuique aut quot horas ieiunandum sit.* Baro in Ionam paral 3 1. pag. 127.

^b *Quum nec Christus ipse, nec Apostoli de ieiuniorum, siue priuatorum, siue publicorum circumstantiis, quo tempore, quo modo, vel quamdiu celebrari debeant, nihil prescripserint.* &c. Fest. Homm.

Theolog. Disp. 69. nu. 3. pag. 467.

^c *Nam conscientius certo alicui temporis spatium adstringere, nefas esse dicimus.* Gomar. Colieg. 4 Disput. 40. nu. 8. pag. 392.

^d *Treatise of fasting.* pag. 67.

and

Treatise of fasting. pag. 7.

and twenty houres. And of priuate fasts they say, that to priuate fasting — can be prescribed no certaine rule, certaine time, nor certaine ceremonies: but as the causes and occasions, why that exercise is used, are diuerse; — so are diet, time, together with all other circumstances required to such fasting, put in the liberty of them that use it. Thus they. Nor do I think, that euer it came into any mans thought, that euery fast must necessarily be continued for the space of 24 houres, till Mr Cartwright framed a generall law to be obserued in all Fasts of Christians, out of a Leuiticall law prescribed in one fast of the Iews.

a Psal. 69. 10.

b Dan. 10. 12.

c Ezrah. 8.
21.

d Cap. 4. pa.
71, & c.

2 In euery religious Fast, the abstinence must be continued so long, as that the body by wanting his ordinary food, may be in some sort chastened and afflicted. For so the Scriptures set out a Fast vnto vs, as accompanied with chastening and humiliation. Thus David speaketh, ^a *I wept and chastened my soule with fasting.* And the Angell speaking of Daniels Fast, ^b *When thou didst set thy heart (saith he) to vnderstand, and to chasten thy selfe before thy God.* And Ezrah, ^c *I proclaimed a fast, that wee might afflict our selues before God.* By all which and other moe sayings to like purpose, it is apparent, that in euery true Fast there is an afflicting of the body. Which how it is to be vnderstood, I haue declared ^d elsewhere.

3. The longer our abstinence is, (so it bee with moderation and regard to a mans strength; such as heretofore I described:) the more perfect the Fast is, and the more auailable for the good which

we intend by it. My reasons are. First, because fasting is ordained for humiliation and *chastening* of our selues before God, which the more sensible it is, the more effectuall it proueth: but the longer the abstinence is, the greater is the humiliation or *chastening* that is wrought by it. And therefore, the longer the abstinence, the longer the Fast is. Secondly, vpon extraordinary occasions, & where greater need required; then Gods seruants haue beene accustomed to enlarge the time of their fasting, as I haue shewed before in *Ester*, and the men of *Iabesh*. And this sheweth, that the longer the abstinence is, the more powerfull the Fast is. Thirdly, The ancient Church did vse longer abstinence in Lent time, than on other Fasting-dayes; intending therein, as in all the other religious duties, to shew more piety than at other times they vsed. And this sheweth that the longer the abstinence is, the more perfect they thought the Fast to bee. Fourthly, this conclusion is acknowledged by our Adversaries of the Romish Church. For though they defend the loosenesse of their Church, which permitteth them on Fasting-dayes to take their dinner at the vsuall time; yet they confesse, *That by how much later the houre of our eating is, by so much our Fast is the better: and that they know well enough, that the Fast is so much the more perfect, by how much the refectiō after it, is the longer protracted.*

4. The vsuall time of abstinence mentioned in Scriptures, in an vsuall and ordinary Fast, is the space of one whole day from morning till night.

V

Thus

Quod quis tardius distulerit, eo melius ieiunare indicandum est.

Valer. Reginald. prax. foripcenit. l. 4. c. 13. num. 158.

Quanto plus tarda hora comeditur, melius ieiunatur. Caietan. v. Ieiun. pag. 120.

Neque ignorant Catholicus ieiunium tantū esse perfectius, quanto diutius refectio sine Carna differtur. Bellar. de bon. oper. in partic. l. 2. cap. 2. pag. 107 2. B.

b Iudg. 10. 16.

c 1 Sam. 1. 12.

d 1 Sam. 3. 35.

e Buxdorf. Synag. iudaic. cap. 25 pag. 958.
Tostar in Mart. 4. q. 11. Azor. part. 1. 17 cap. 11. q. 1. pag 363. vol. 2.

Thus it is said of the children of Israel, ^b that *they wept, and faste before the Lord, and fasted that day untill euen*: and of *Dauid* and his men, ^c that *they fasted untill euen for Saul, and for Ionathan*. And of *Dauid*, when he mourned for *Abner*, that hee would not bee perswaded by the people to eat meat, while it was yet day, but sware, saying, ^d *So doe God to mee, and more also, if I taste bread or ought else, till the Sunne bee downe*. An so elsewhere. And according to this custome it is obserued of the Iews, that euer since, they haue kept their Fast, ^e till the Starres appeare in the Firmament. And lesse time of abstinence then this, I no where finde vsed in Scriptures.

5. In the Primitiue Church I finde, that in the beginning they fasted till six of the clock in the afternoone, or till sun setting, which in common estimation is about six of the clock. For that is the most indifferent time, to measure the euening by, & the most proportionable to the whole yeere, and most answerable to the custome of Gods people in the old Testament. For there was not such difference betweene the day and the night among the Iews, as is among vs. For in *Iurie*, the shortest day had tenne houres, and the longest night but fourteene. Whence it followeth, that for the greatest part of the yeere, the sun did set much what about six, either not long after, or not long before it. And when the greatest inequality was, as in the depth of winter, it did set at five of the clock, and in the height of summer at seuen. And therefore the most equal time to measure the end of

of the day or the sunne setting by for all the yeere, is six of the clock. And that I take to haue beene the vsuall time, about which both the Iewes and the ancient Christians did breake off their Fasts. But afterward Christians began to abridge the time of the abstinence, and to cease their Fasts, at least many of them, about three of the clock in the afternoone. Which *Azorius*^a imputeth to decay of zeale euen in those better times; and I will not deny but it might be so in some part: albeit perhaps another reason may be conceiued thereof besides, namely the multitude of their Fasts, which at that time were frequent, especially among the religious sort, who gaue themselves to deuotion. For they, fasting Sundayes and festiuall times, were vied to fast euery day: and it might seeme perhaps too much stricteesse, in such continuall sort, to endure so long abstinence: and therefore though in Lent time, and vpon other daies of more strait discipline, they vied to fast till night; yet ordinarily they broke off their Fasts three houres sooner. But if it were decay of zeale in those former Christians, that they ceased their Fasts before night; then it must needs be an extinction of zeale in the Roman Church, who breaketh her Fast at the vsuall time of eating, or rather doth not keepe any Fast so long.

And now out of all this, wee haue in the generall this cleare and manifest conclusion, That though no precise time for continuance is prescribed in Gods Word, yet the continuance of a Fast, without eating or drinking till euening, (which by

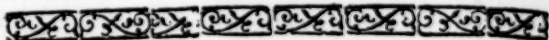
a Tepeſcente ſenſum
vetere illo ſeruare,
ſcriptum eſt ſolus ieſuniū,
primū quidem
antequam ſol occid-
ret, deinde
vix à etiā pauci
horis ante ſolū
abſeſſum. Azor.
par. 1. 17. c. 11.
q. 1. pag. 563,
564.

common estimation is held to bee about six of the clock) is approoved of in Scriptures, and was praised by the ancient Christians, and commended of all: and that the shortening of this time, was from decay of deuotion. And therefore if wee would take a safe way, and that which is best approoved of all, we must continue our abstinence on our fasting dayes, till night; without eating or drinking any thing before that time; vnlesse infirmity or some other necessary cause do require refreshing sooner. But more particularly, we may from the former discourse gather and obserue these things following.

1. We may see, that the Fast of Protestants, which is continued in perfect abstinence from all meate and drinke till the euening, is more agreeable to the custome of Gods people in former ages, and is in it selfe, a better and more perfect Fast, then the Fast of Papists is, *even our Enemies being Iudges*. For they praise it for a better Fast, which hath the longer abstinence: and we fast till night, whereas they do not so much as forbear eating till mid-day.

2. Wee may see, with how little God is contented at our hands, in respect of that which Christ performed for our sakes. For abstinence for the space of one day is accepted of God, for a good duty of humiliation; but Christ our Lord fasted *forty daies and forty nights* for the furthering of our saluation. And yet whereas Christ performed all this for our sakes, we think it too much to doe this little for his sake. Nay, as the Iews were weary

weary of the Sabbath day, and times of Gods seruice, and said, ^a *When will the new moone be gone,* and the Sabbath, that we may set forth wheat? And againe, ^b *Behold, what a wearinesse is it?* say they. ^b Mal. 1. 13. And ye haue snuffed at it, saith the Lord of Hosts. So we may finde men, that when they come to heare a Sermon, are weary of hearing, and wish that the Sermon were ended before the time: and when they come to Church-Seruice, are weary of praying, and wish that the Seruice were ended before the time: but especially if they vndertake an holy Fast, are sooner weary of the Abstinence, and wish that the fasting day were ended before the time. But a good Christian for discovering of his owne corruption, should take notice of this inequality betweene Christs sufferings for our sakes, and our suffering for his sake. And if the flesh grow wearie of hearing or reading or praying or fasting for a conuenient and requisite time; he should check himselfe with the example of his Sauour, and say to himselfe: But *my Lord and Master preached all day, and prayed all night, and fasted many dayes and nights together for my sake;* and shall I grudge to spend one houre, or one day in his seruice, and for his Names sake? The religious soule that shall thus now and then checke his owne dullnesse, will by the meditation hereof gaine more seruour in Gods seruice.



CHAP. X.

What we are to think of the Fast of Lent.

THe Church from the beginning hath beene accustomed to keepe an annuall Fast every yeere, commonly called [*ieiunium Quadragesimale,*] the *fortie daies Fast*; because it was continued about that number of daies, and was occasioned by this *forty daies Fast* of our Saviour. Concerning which *Quadragesimal* or *forty daies Fast*, knowne among vs by the name of *Lent*, or *Lent Fast*, haue beene diuers opinions of late yeeres, as there were diuers customes in keeping of it in former times. For some haue magnified it too superstitiously, placing Religion in outward things onely; wherein the power of godlinesse could not consist: and others haue scrupulously condemned all vse of it, thinking that it could neuer be well vsed, which they had seene so much abused. In respect of which difference of opinions, as also and especially, because it is so proper to the argument in hand, and hath such reference to the words of the Euangelist, which I tooke for my ground; I thought it not vnfit in the last place to enquire into the nature and condition of this *Lent Fast*, that amidst different opinions, we might know what to think. For which purpose I haue proposed to my selfe these 5 things

to bee more particularly considered of.

1. *Who was the Author of it, and from whence the institution of it came.*
2. *How and in what sort it was kept in the ancient Church.*
3. *What good uses it then had, or now may haue among vs.*
4. *Why choyse was made of this season of the yeere for this Fast.*
5. *What relation and what dependance this forty daies Fast of Lent hath on Christs Fast of forty daies in the Wildernesse.*

I. The first thing is, Who was the Author of it, &c. *Ans.* I finde three speciall opinions concerning this point.

1. The first opinion is, that the Fast of Lent is of *Divine* institution, either appointed immediately by Christ himselfe, or else ordained by the Apostles with authority and by the commandement of their Lord and Matter. ^a Of this opinion are many Popish Writers: and to this purpose some of the Fathers speeches are alledged, but their meaning is not that, which at first sight it may seeme to bee.

2. The Second opinion is, that it is of *Apostolical* but not *Divine* institution. They meane that the Apostles did ordaine Lent. Fast, as being in their iudgements a whole some and most conuenient order, but not as being any commandement

§ 1. By whom the fast of Lent was instituted.

^a Dominus pos-
set sanctis suis
Apostolis per Spi-
ritum S. id etiam
inspirauit, ut di-
sceris verba hu-
ius abstinentia
praeceptum popu-
lo Christiano
proferrent.
Pisan. de Abst.
cap. 9. pa. 138.
v. Filesa. de
Quadrages. 1.

Antiq. Liturg. tom. 2. Sabb. post Cineres, pag. 117. &c. & Azor. p. 1. lib. 7. cap. 12 q. 1.
Lindar. apo. oget. part. altera cap. 56. pag. 338. Ioseph. angles in 4. sentent. de ieiunio,
q. 3. dist. 3. pag. 3. 2.

received

receiued from God or from Iesus Christ. And of this opinion are not a few of the latter Popish Doctors.

3. The third opinion is, that it is an ancient Ecclesiasticall Order, begun in the Church after the Apostles time, and consequently, that it may not be called either *Divine* or *Apostolicall*; vnlesse we will call it *Apostolicall*, because it is a very ancient Order, whose beginning and institution is vnknowne: as such like orders are many times called *Apostolicall*, and referred to their institution. Of this opinion is *Cassianus*, an ancient Writer, and ^d diuers learned men in the reformed Churches.

That which I conceiue most probable, I will set downe in three distinct and seuerall assertions: but with submission to better iudgement.

1. *Pro.* It is certaine that the ^c obseruation of Lent was very ancient and receiued throughout the whole Christian Church. For whosoeuer shal peruse the writings of the Fathers, shall finde mention of it, in men of all countries, and euen as neere to the Apostles times, as any Monuments or Records of the Church do reach.

2. *Propos.* It is not certaine that it was either ap-

^b Non fuit datum
subsequentibus
temporibus, sed
ab ipsis Apostolis
initio natus
Ecclesie, &c.
Val. Reginal.
Prax. fori po-
nit. l. 4. cap. 12
nu. 129. p. 148.
v. et Val. q. 10. 3.
in 3. Disp. 213.
nu. 4. pag. 444.
2. Ioh. Medina
Cod. de Ieiun.
quæst. 2. pag.
328. Less. de
Iustit. & Iure.
l. 4. c. 2. Dubi-
tat. 5. nu. 29. &
seqq. pag. 72.
2. Filiuc. Tract.
27. part. 3. ca. 5.
nu. 77, 78. &
nu. 95. Bell. de
bo. oper. in par-
tic. l. 3. cap. 14.
Stapl. prompt.
Cathol. Do-
min. 1. Qua-
drag. pag. 84.
85. ToR. Mar.
4. q. 18. Barrad.
to. 2. l. 1. c. 2.
pa. 61. Beerlyn. pro np. part. 3. in festo Cinerum, Text. 3. Azor. part. 1. l. 7. c. 12.
c. Collat. 21. c. 30. d. Fest. Homm. Disp. 69. nu. 4. p. 469. Kem. Exam. par. 4. de
Ieiun. tit. quomodo vetus Eccl. Ieiun. &c. pag. 125. Nicol. Vedel. Exer. 10. in Ignat.
epist. ad Phil. c. 3. nu. 11. pag. 60. & nu. 19. pag. 67. e. Antiquissimam esse huius
temporis obseruationem aem. non agnoscent, nisi prorsus imperitus sit Historiarum, & antiquæ
Patres nunquam viderit. Certè Telephorus — circa annum Domini 139 huius mentionem
facit, tanquam intese — in Ecclesia obseruati. &c. Zanch. de Redemp. in 4. Præcept. de
Quadrages. temporis sanctis. pag. 633. col. 2.

pointed or obserued by the Apostles of Christ, as any Rule or Order agreed vpon by them for the vse of the Church. My reasons are.

(1.) Because no man, who liued in their time, or within that age, doth say it, nor can any other tell, which of them, or in what manner, or with what instructions they either ordained or obserued it. And to say, that therefore it is of the Apostles institution, because no other Author is knowne, is a coniecture that many faile vs.

(2.) Because the Fast of Lent was anciently obserued in diuers Churches and Countries after a very diuerse and different maner. For first, there was a difference in the number of weekes appointed for this vse: some obseruing eight weekes, some seuen, some six, and some, as we now doe, six weekes and foure daies. Secondly, there was difference in the fasting daies of Lent: for in the Easterne or Greeke Church they fasted euery day, saue Saturdaie and Sunday: in the Westerne or Latin Church, euery day, except Sunday only: and in other places were other differences also as *Filescus* hath nored in diuerse Chapters of his booke of Lent, to which he therefore giueth this title, *De Quadragesima varia et multiplici Obseruatione*. Now if there had been any set order agreed vpon by the Apostles for the practice of the Church, in all likelihood, there could not haue beene such variety in so short a time. It may be, I deny not, that the Apostles, who were frequent in fastings, (as *S. Paul* speaketh of himselfe, *2 Cor. 11. 27.*) did vse it at this time more frequently and for

X

longer

4 V. Filescus de
Quadrag. cap. 2
& seqq. v. etiam
Vedel Exerc. 10
in Ignac. ep. ad
Philip. cap. 3.
nu. 11. & seqq.
& D. Fearly in
his Handnaid of
Deuotion, of
the second edi-
tion, Suppart.
4-pag 525, 526.
&c.

longer time, then at other times of the yeere; because they were now occasioned to remember the *sufferings* of their Master, and anon after to celebrate his *Resurrection*. And this practice might perhaps giue occasion to the Churches abroad, to take example by them, and to celebrate a more solemn and longer Fast at that season; but with such different obseruations and facions, as vually falleth out among sundry nations and companies, when all agree in one end or maine work, but haue not the same Rules to proceede by, prescribed vnto them. But if this be supposed, yet still I say, that it is not certaine, that the Apostles did eyther institute or obserue a Lent Fast of *forty daies*, such as is now vsed in the Christian Church.

3. *Perpos.* There is no reason to imagine, that the Fast of *Lent* was any precept of Christs, either deliuered by his owne mouth, or giuen to the Apostles by inspiration or otherwise. And for this my reasons are two.

1. My first reason shall be the same with that which S. *Augustine* vsed in the very like case. Hee disputing of the *Saturdaies* Fast, against one who vrged the necessitie of it, concludeth or reasoneth in this manner: *a* I (saith hee) *hauing in my minde reuolued the New Testament, do finde that Fasting is commanded in the Writings of the Euangelists and Apostles; but on what daies men ought not to fast, and on what they ought, I no where finde it determined, by any commandment of Christ, or of his Apostles. [Atque per hoc sentio, &c.] And for this cause I think that there is no such necessity in the*

a Ego in Euangelicis & Apostolicis literis, totaque instrumento, quod appellatur Testamentum nouum, animo id reuoluens, video preceptum esse ieiunium. Quibus autem diebus non oporteat ieiunare, & quibus oportet, precepto Domini vel Apostolorum non inuenio definitum. Ac per hoc sentio, &c. August. Epist. 86. ad Casulani. pag. 132. C.

the Saturdaies fast; otherwise than as the orders and custome of every Church do require. In which dispute of that learned Father, I consider two things for my purpose. 1. I note his Assertion; *It is not found to bee appointed or commanded in the Writings of the New Testament.* Secondly, I note his conclusion, which hee inferreth hereupon; [*Atque per hoc sentio, &c.*] And therefore I thinke it no precept of Christ. And so I may reason in this case; Let a man read all the Writings of the Apostles and Euangelists, and he shall no where finde, that the Fast of Lent was appointed by the commandement either of GOD, or of Christ, or of his Apostles. [*Atque per hoc sentio.*] And therefore I am of opinion, that it is no commandement of Christ.

2. My second reason is, because there is no prooffe that may perswade vs, that this institution was Christs precept. For all the reason that is brought for this purpose, so farre as I can learne or obserue, is onely this, because some of the Ancients say, that it was appointed by Christ, or by Almighty God. But they who speake thus, do not meane that which these men would haue who alledge them. For ^a Bellarmine confesseth of three of the chiefe of them, namely, S. Hierome, S. Ambrose, and S. Austine, that they are to be vnderstood of Christs Fact and example, because he *fasted forty daies*; and not of any precept of his, as if hee had commanded it. And other ^b Writers of the Roman Church say the like of other Fathers, and conclude, that their sayings

^a Quamvis Ambrosius, Hieronymus, & Augustinus intelligent, Quadragesimam a Domino indicatam non verbo, sed exemplo, &c. Bellar. de bon. oper. l. 2. c. 14. § Adde quod non.

^b Azor. Instit. l. 7. cap. 12. q. 1. pag. 566, 567. Leif de lustr. & lustr. l. 4. c. 2. Dubit. 5. nu. 31. pa. 723. Filliuc. Moral. quæst. Tract. 27. par. 2. cap. 5. nu. 78. pa. 285.

do not proue this to be any Diuine precept: but that when they say that *Lent*. Fast was of Gods appointing, wee must vnderstand their words thus, that they meant to say, that it had some ground in Scriptures, in that *Moses* and *Elias* and *Christ* did fast forty daies, or to like purpose. And if this be all, then the Fathers do not say that *Lent* was of *Christs* institution, or was appointed by any command of his. And, other prooue than this, there is none that I know of, so much as tendered vnto vs.

The conclusion then of all is, that this *Fast of Lent* is of very *ancient* obseruation, but not of *Diuine* or *Apostolicall* institution: for ought that yet hath beene proued.

§ 2. How and in what sort *Lent* was kept in the ancient Church

II. The second particular to be inquired into, is, How and in what sort *Lent* was kept in the ancient Church. And for answer hereto, my meaning is not, neither is it necessary, to enquire into all the severall customes and orders that were vsed among them, which were an endlesse and needlesse piece of work: but onely to note the extraordinary zeale and deuotion, which they vsed at this time more than at other. And that may be seene in foure things especially.

1. In the length and continuance of their Fasts. For whereas at other times in the yeere they fasted one or two or three daies in one weeke, and seldome oftner or more; in the time of *Lent*, for the most part, they vsed to fast either six or siue daies together, and that for diuers weekes one after another, without intermission.

And secondly,

a Antiquit.
Liturg. 10. 2. in
feriam 6. post
Cineres. p. 104.

secondly, those which at other times did breake off their Fast at three of the Clock afternoone, in the time of Lent continued their abstinence till evening or Sun-set.

2. In the hardnesse or meannesse of their fare, when they did eate. For on thole dayes, ^b when they did not fast (as on Sundayes and Saturdayes) they did take both their dinner and supper; and on their fasting dayes, after abstinence all day, they refreshed themselves at night: but still their diet was both sparing and couise; such as *Daniel* vsed in his Fast of three weekes. For as hee saith of that time, * *I ate no pleasant bread, neither came flesh nor wine in my mouth, &c.* So these ancient Christians during the time of Lent, did forbear flesh and wine and strong drinks, and all nourishing and pleasant food. Yea, sometimes they contented themselves with a dry feeding of bread and salt, and some few hearbs or dried roots.

3. In the strictnesses of discipline, and severitie of punishment which then they exercised for correcting of sinne. ^d For if a man had falne into some foule crimes, they vsed on the first day of Lent, (which they called [*Caput Ieiunij*] the beginning of the Fast) to enioyne him publike penance, such as the fault did seeme to require: and then, after his penance ended, their manner was, vpon the humiliation and submission of the penitent, on Maundy-Thurday to receiue him into the peace and communion of the Church againe. And as for other Christians, whose life was not spotted with any noted and open sinne, yet they

^b v. Antiqu. Liturg. to. 2. in feriam 6. post Cineres. p. 106.

^c Dan. 10. 3.

^e Sol. *ane tempus aduenit quod amplius quam per annu cetera spiritus nos orationibus atq. ieiunijs animam humiliare, & corpus castigare committat.* Aug. de diuers. Serm. 74. cap. 1. pag. 498. B. & cap. 6. Exhortor ut quotidianis ieiunijs,

largioribus elemosynis, seruentionibus orationibus Deum propitiis.

^d Antiqu. Liturg. 2. in feria 4. Cinerum. p. 49. & seqq. Fiesac. de Quadr. cap. 12. and 15. Booke of Common Prayer, in the beginning of the Communion.

also exercised themselves in the practice of strict discipline, as in examining their consciences, and americing themselves for their finnes, and refraining their vsuall delights and recreations; and all with more strictnesse and seuerity than at other times they were accustomed to vse.

4. In the exactnesse and plenty of all good duties, either of piety toward God, or of mercy towards the poore, or of charitie towards all men. They were now more frequent in prayer, and more abundant in Almes-deedes, and more diligent in hearing and reading of Gods Word, and more plentifull in all good exercises that might profit their soules, or help forward their saluations: ^a so that at once, while they famished the body, they fattened the soule; and while they estranged themselves from earthly pleasures, they solaced their soules with heavenly delights and spirituall ioy. And hereupon *Leo* said, that *hee* shewed himselfe to haue little religion at other times, who in these dayes was not found to be more religious than was ordinarie. And *S. Augustine* ^c if (saith he) at other times the impediments of the world do hold vs fast, yet at least in the holy time of Lent we should meditate day and night in the Law of the Lord. And a little after he saith, that ^d as in the time of haruest men do gather that by which the body may be fed; so in the daies of Lent, as it were in a spirituall haruest time, men should gather that by which the soule may liue for

^a Omne vite nostra tempus laudum quoddam debemus putare virtutum, & ad celestium tota virtute contendere. Sed hoc praeceptum in Quadragesima diebus et plenitudo est, qui abstinentia et ieiunijs dedicati, tantum nobis ad virtutem animi conferunt, quantum & de corpore voluptatem decerpunt. Aug. de Temp. Serm. 64. Dom. 1. Quad. pa. 231. D.

^b Parum religiosus alio tempore demonstratur, qui in his diebus religiosior non inuenitur. *Leo* Ser. 2. de Quad. pa. 82. & Serm. 3. in princ.

^c Sicut alio tempore impedimur a mundi deliciis obligati, vel in diebus sanctae quadragesimae, in Domini lege, sicut scriptum est, die nocte meditemur. Aug. de Tem. S. 56. p. 126. F. & Ambros. Ser. 15. in die Cinerum p. 33. B.

^d Sicut tempore messum vel vindemiarum, unde caro nostra possit sustentari, colligitur: ita in diebus Quadragesimae, quasi in spiritali vindemiarum vel messum tempore, unde anima nostra in aeternum possit vivere, congregetur, &c. Ibid. G.

ener. And elswhere he telleth vs, that *in these fortie dayes we should provide food for our soules for the whole yeere, by fasting, reading or praying.*

In conclusion then it appeareth, that the Ancients did spend their Lent in all strict religious obseruances, in great abstinence, in much repentance, and in the exercise of all holy duties. And therefore Zanchius, a diligent Reader of antiquity, saith *that according to the godly appointments of the ancient Church, the faithfull are then more then any other time, stirred vp vnto repentance by fastings, and prayers, & hearing of the word, & other religious exercises*

This was their manner of spending their Lent in ancient time, which if it had beene in like sort praesised in after-times by them, who boast of *Abraham* to be their Father, and make claime to be the childre of the Catholick Church, they had not brought such a scandall vpon this holy discipline, as in these latter dayes they haue.

III. The third thing to be enquired concerning Lent-Fast is, What good vses it had among those Ancients, and might haue among vs, if we did follow their example. And hereto mine answere is, that the generall vse of this institution was, that the people of God might haue a *solemne* and *speciall* time of the yeere, wherein they might in a more speciall and more exact and deuouter manner take account of their liues, and reckon with their soules for the yeere past, and amend whatsoeuer defects they had incurred, and performe all such seruices as might both correct the errors of the yeere past, and fit them for all holy duties for the yeere to come.

Idco fratres carissimi, in istis quadraginta diebus, quasi totius anni cib. via animae nostrae, ieiunando, legendo vel orando promovere debemus.

Aug. Ser. 55. de Temp. p. 226. C.

Tempus. ex pia veteris Ecclesiae ordinatione continuatum, in quo fideles diligentius, quam villo alio tempore, tum ieiuniis, tum precibus, tum auditione verbi, tum aliis pijs exercitijs, ad penitentiam excitantur.

Zanch. de Redempt. in 4. precept. pag. 634. col. 2.

§ 3. What good vses there may be of Lent-fast,

com: And this practice might be of great use for all those that should use it accordingly; and that in diuers respects.

1. Because there may be some publick offences committed by the body of the Church, either in the omission of some common duty, or in their neglect of gouernment and discipline, or in the misordering of the publick State. And for such finnes as these, it is very reasonable, that as the whole body hath sinned, so the whole body should sorrow and repent, and by their ioynt humiliation and submission seek reconciliation and pardon. For which purpose we may reade, that God did not onely appoint the Priest and the Prince and the people to bring sinne-offerings for their errors, but enioyned also an Oblation for the *Community* or body of the Church. *If (saith hee) the whole Congregation of Israel sinne through ignorance, and the thing be hid from the eyes of the Assembly, &c. When the sinne which they haue sinned is knowne, then the Congregation shall offer a yong bullocke for the sinne.* In which passage we may note two things. 1. That besides the finnes of particular men, there might be some finnes of the whole *Community*: sins which were properly neither the finnes of the *Priest*, nor of the *Prince*, nor of the *people* alone, (for of all these hee had spoken before, and had appointed them their severall sacrifices & oblations for their atonement) but finnes they were of the whole *Congregation*. As for example, saith *Tostatus*, when some Ceremonie or duty was neglected by all, and not noted or questioned by any. Or 2. when the body repre-

sentatiue

Leuit. 4. 13, 14.
&c.

sentatiue, they in whom the chiefe gouernement rested, did commit some error against Gods Law, either in making, or in executing, or in neglecting of publick Laws, or in any other miscariage about the publick State. And such slips as these may easily be committed by the Congregation or Communitie of the Church at this day. Secondly note, that when such offence was committed, God appointed, that as the whole Congregation was guilty, so the whole should ioyne in the sinne-offring. And so it is requisite, that for the common sinnes, which escape the body of the Church, the whole body should ioyne together in one, and haue some appointed time, in which by their ioynt repentance they may obtaine common forgiuenesse. For which purpose the time of Lent might serue most conueniently: it being the time in which the whole Christian Church in all Countreys, did vse publick humiliation; and in which Kings and Nobles and people did ioyne in exercises of fasting and sorrow. Which course of humiliation if Christian States and people had vsed accordingly, then I doubt not, but many Churches and Common wealths might haue stood firme and in a flourishing estate, which now are ruinated, or possessed by the Enemy; because they did not preuent Gods Iustice by their open and publick repentance.

Secondly, there might be good vse of this institution of Lent for the former purpose, because in the compasse of a yeere, there may happen many faults and distempers in our soules, which are not discernable in the space of a day or a weeke, or a
Y moneth.

moneth. Euery man findeth by experience in his houses and dwellings, that if hee view them at the daies or weekes end, he shall many times perceiue but small difference; but after a yeere or more hee will spy some defects, which at the beginning of the yeere they had not. And so in his clothes, and the vessell of his house, after so much space of time, he may see decay in the one, and rust in the other, though hee could not obserue any such change in the euening from that which they were in the morning, or at the end of the weeke from that which they were at the beginning. And so euen religious mindes, though they fall not into some notorious sin, which sheweth it selfe at the first view, yet they may decay in the seruour of their zeale, or gather some soyle or filth of worldlinesse, or fleshly delights, or such like distemper, which is not to bee discerned till after some space of time. And for amending of such insensible decay of holinesse, this time would bee fit, if it were vsed with that obseruance of discipline, which in ancient time was vsuall.

3. There may be vse also, because in a matter of so great importance as is saluation and eternal happines, besides the ordinary care, for which a Christian hath opportunity and liberty euery day, some more speciall time, to be employed with more exact diligence, may bee very conuenient at the least, if not altogether necessary. For thus we see in trading and house-keeping, men think it not inough, to booke vp their expences and receipts euery day, nor to take account of their successe at the weekes end;

Quia dum carnis fragilitate auferior obseruantia relaxatur, dumq; per varias actiones vite humanis sollicitudo distenditur; necesse est de mundano puluere etiam religiosa corda fordescere; magna Diuine institutionis salubritate prouisum est, ut ad reparandam mentium puritatem quadraginta nobis dierum exercitatio mederetur. &c. Leo Ser. 4. de Quadrag. pag. 87.

end; but besides that ordinary care, they vse once in the yeere to cast vp their shops, and compare their books, and take a generall view of all that hath past before in the yeere: that so they may correct their errors, and supply their defects, and better their whole course of liuing for the time to come. And the like care schoolemasters take with their scholars: for besides their daily and weekly exercises and examinations; once in the yeere they do lightly exact of their scholars an entire repetition of all their Grammer rules, that by disuse they do not decay in the grounds of their learning. And thus in matters of the soule, God appointed the Jews one speciall day in the yeere, wherein (ouer and aboue their ordinary exercises of Religion, vsed at other time) they should wholly intend the fitting of their soules, and should in a more exact manner exercise the works of repentance and humiliation, and chastisement for their sinnes. And so the Christian Church, beside all their other instructions and exercises for that purpose, which happen euery day in one kinde or other, hath moreouer appointed a *set* and *solemne time* in the yeere, to celebrate the memory of *Christs birth*, and *circumcision*, and of his *death*, and *resurrection*, and *ascension* into heaven, and such like other mysteries of saluation. And so in like manner, it will bee a very profitable course for Christians, if they haue a set and solemne time of the yeere, for the more exact & perfect examination of their consciences, and afflicting of their soules for sinne, and the quickning of their zeale for Gods seruice. And for

Leu. 16:29,34:

this purpose the institution of Lent, as it was vsed by the ancient Church, is most proper and most profitable.

Now out of these two last points layed together, wee may learne not to esteeme and think of the ancient institution and vse of Lent, according to the new obseruatiō of it in the Church of *Rome*. For if we looke vpon it according to the intention & practice of the old Christian Church, we cannot choose but think it to be a chiefe time of deuotion, and such a practice of holy discipline, as may season mens mindes for all the yeere after. But if we looke vpon it according * to the doctrine and practice of the Roman Church, wee may then iustly think it a superstitious foppery; as many of the Worthies and learned Writers of the reformed Churches haue spoken and written of it. Which speeches of theirs, because they may seeme sometimes to inuolue the ancient Fathers & the nouell Doctors of the Roman Church in the same condemnation; and haue therefore given occasion to the *Romanists* to declaime against our Churches, as if they condemned all the ancient Fathers of superstition in their allowance of this Lent-fast: it will not bee impertinent, if in this place, I add a few words more for the defence of our Churches Doctrine. Whereas therefore our Aduersaries say, and that with great and loud outcries, that we and our Churches do not only condemne all *fasting*, and in particular this *Fast of Lent*; but that we do withall accuse all the old and purer Churches of Christ, as being superstitious in their vse of these Fasts; mine answere is as followeth.

First,

* See the Episcures Fast.

First, for forreigne Churches beyond the Seas, which haue *abolished* the vse of *Lent. Fast*, I say they may haue as iust or reasonable a defence for their doing, as the Church of Rome hath for her doings about some other Fasts. For it is acknowledged by her owne children, that *the Fast of Wednesday and Friday* euery weeke, was *commanded from the very times of the Apostles*, and yet is now *abrogated* in the Church of Rome, by a contrary custome, and is left as mens free choyse and libertie. And if it bee lawfull for them to abrogate that old Law of Fasting on Wednesday and Friday, vsed from the Apostles time, onely because custome growing out of negligence and decay of zeale, hath brought a disuse of it: then it cannot be iudged sinfull and inexcusable in these Churches, which out of consideration to auoid Popish superstition, did abrogate those Laws of Lent-fast, which Antiquity had formerly obserued.

Secondly, for our owne Church at home, shee in her publique Liturgy ^b hath allowed the old discipline of Lent, and doth with the restoring of it. And diuers learned Writers ^c in our Church, of good note and great learning, haue defended the holy vse of it in their writings. And if any priuate men among vs haue condemned all vse of Lent-Fast, it is their priuate opinion, not approved by our Church. And therefore as themselves will not answere for euery incommodious speech that hath falne from the lippes or pennes of any of their Writers; no more ought they to charge our Church with euery such saying that any pri-

^a *Ieiunium quartæ & sextæ seriæ inde ab Apostolorum temporibus in præcepto positum, constat consuetudine abrogatum esse, & arbitrio nostro relictum.* Reginald. Prax. fori. Pænit. l. 4. c. 12. Sect. 3. p. 146. num. 133.

^b Booke of Common-Prayer in the beginning of the Communion.

^c Field of the Church l. 3. c. 19. Hooker Polit. l. 5. num. 72. Mortons Appeal. l. 2. c. 24. Boys on the Epistle for the first Sunday in Lent. Sir Edm. Sands Fealty in his Handmaid of Deuotion. Relation num. 10. fol. 6, pag. 2. and others.

uate Doctor of her profession hath vttered.

Thirdly, If any Diuines in the reformed Churches haue vttered any thing to the preiudice either of fasting in generall, or of this Fast of Lent in particular; they looked vpon it, as they then saw it practised: and finding it full of superstition in the Church of Rome, they spake of it, as they then found it among them, who magnified it so much. And therefore *Zanchius* his Apologie is, *a They cannot iustly accuse vs, that we do condemne Lent, which is so ancient in the Church, and was receiued and approued by the holy Fathers. We condemne not that Lent, which the ancient Fathers did obserue without superstition; but this new one which the Romish Bishops haue profaned with a thousand idolatries and superstitions.* But if any haue condemned all set fasts, and this of Lent among the rest, as being *superstitiously* vsed euen by the Ancients (as some, I confesse, haue done,) they were moued to that violence, out of their hatred to the Romish superstitions. And therefore wee may thank the Church of Rome for the contempt or dislike, that Lent hath of late growne into.

Fourthly, The speeches which these learned men haue let fall against these Fasts, were vttered amidst their contentions and controuersies with the Roman Church, and while they were iustly offended with her superstitions. And in such a case, it is not strange, if men bending themselves against the present errors, do sometimes at vnawares runne too farre the contrary way. To this purpose wee reade in the Ecclesiasticall History, that

a Non possunt iurare nos accusare, quod damnemus Quadragesimam, tam antiquam in Ecclesia, & a sanctis Patribus receptam atq; probatam. Non enim damnamus quam veteres Patres obseruauerunt, sine superstitione; sed hanc, quam ipsi Pontifices mille idololatrijs et superstitionibus profanauerunt. Zanch. de Redemp. in 4. præcept. pag. 636. col. 1.

that *a Dionysius Alexandrinus*, an Orthodox Father, strining too eagerly against *Sabellius*, did unwittingly sow the seedes of *Arianisme*, and gaue the first occasion to that heresie. And in this sort they of the Church of Rome do sometimes excuse the ancient Fathes for their harsh speeches.

b Stapleton saith, that wee must put a difference betweene those sayings of the Fathers, which they did deliuer positively and asseruiuely in a composed Treatise, and those things which they wrote in their disputations against some aduersary. For in such case, (saith hee) it is easie to excede measure, and to goe beyond the boundes of truth. And *c Sixtus Senensis* noteth, that the ancient Fathers were so zealous in defending the Catholique faith, that while they laboured with all their might to ouerthrow one error, they many times fell into the contrary, or might seeme to fall into it; euen as Husbandmen in streightening a crooked sprigge, do many times bend it too farre the contrary way. And thus (saith hee) *S. Austin* writing against the Pelagians, did goe so farre in defence of Gods grace, that hee seemeth

a Fere enim impietatis istius, quæ tantopere nunc celebratur, eam dico, quæ xpi re ardeat sua de inæqualitate est, quantum ego scio, ipsa prima seminatum præbuit: non ille quidem improbitate mentis & sententiæ, sed quod uehementius acrisque oppugnare Sabellian voluerit. Quam ego comparare solitus sum infirmo, qui quum incertum tenella arboris statum sedulo corrigere studeat, deinde immodicâ astralione peccat, & modo excidat, plantamque ipsam in contrariam diuersam-

que deducat formam. &c. Nicephor. L. 6. c. 15. ex Epist. B. fil. M. ad Maxim. Philos. quæ extat tom. 2. edit. Paris. Græcolat. pag. 801. & est Epist. 4. 1. inter opera S. Basil. *b* Maximè distinguenda sunt ea, quæ dogmaticè & assertiue in Tractatu positius docent, ab illis quæ contentiosè & in certamine contra Aduersarium disputando, etiam in materia fidei pronuntiant. Ab hoc enim posteriori genere dictionum nulla testimonia sumenda sunt, quia facile contingit in talibus modum excedere, & veritatis lineam transgredi: ut de Origene notat Albanus, & de Gregorio notauit Basilus. Stapl. Relect. Contr. & q. 4. in Explicat. pag. 831. *c* Ardebant veteres illi tanto sincere pietatis & Catholice defensionis ardore ut dum unum errorem omni virium conatu destruere amittuntur, sope in alterum oppositum errorem vel deciderint, vel quodammodo decidiisse videantur, agriculturalium more. &c. Sixt. Bibl. L. 5. in præfat. pag. 328, 329.

to do some wrong to mans freewill. And on the contrary side, S. *Chrysostom* defending freewill against the Manichees, did extoll it too farre with some wrong to Gods grace. And so it is no vnardonable errour, if some learned men among vs, or in our Churches, haue in hatred to the superstitions of Rome, spoken too harshly of the deuotions of elder times. And this shall suffice for answere to this accusation or calumnie of the Romish Doctors.

§ 4. Why this time of the yeare was chosen for Lent-fast.

IIII. The fourth question concerning this time of Lent, is, Why this time of the yeere was made choise of for this purpose.

Ans. I finde many reasons giuen by diuers men. But of those many, the greater part may seeme to haue bene inuented after the institution of Lent, to shew the congruity and fitnesse of it. The true reasons, which I think did moue the Church at the beginning to ordaine this time of humiliation, were onely but two of them.

Of the former sort were these and such like.

1. The first is a *politique* reason: and it is, because this time of the yeere is a time of *breede*, and of the increase of creatures; and the sparing of the increase by abstinence and slender diet, might cause plenty and store in the Common-wealth for all the yeere after.

2. The second is a *Physicall* reason, which is, because at this time of the yeere there is most increase of blood in a mans body, and the heate thereof might breed Feuers and hot diseases; but spare diet, especially consisting of fish, and hearbs
and

^a Filliuc.
Tractat. 27.
cap. 5. part. 2.
q. 8. num. 97.
pag. 287.

and rootes, &c. will serue to qualifie the blood, and to bring it to a right temper.

3. The third is a reason of *allusion* to the season of the yeere. For ^a now fields and gardens, trees and hearbs, and all vegetables doe sprout and flourish and grow : and so with the season of the yeere, Christians should haue their spring of grace, and be now more plentifull in all good duties & offices of Religion. Againe, now men plow and harrow and breake the clods of the ground, that it may be fit to receiue seede, and to bring forth a plentifull increase : and so men being admonished by the course of nature, should now take occasion to ransack their consciences, and humble their soules, and chasten the whole man, that they may be the more fit to receiue the seedes of grace, and to bring forth the fruits of righteousness.

4. The fourth is a reason drawne from the necessity of *mortification* at this time. For now blood doth most increase, and is most hot and stirring, ^b and the heat of nature is apt to produce increase of lust. And therefore as men in the spring-time do abstaine from Wine and strong drinks, lest they should breede Feuers and hot distempers in the body : so it is requisite that they should forbear nourishing meates, and vse abstinence, lest full feeding should breede youthfull lusts and distempers in the soule.

These and such like are the reasons of *congru- itie*, which (vnder correction) I think men did afterward inuent, to shew the reasonablenesse and

Z

fitnesse

a Hanc Qua-
dragesimam lar-
gitus est nobis
Dominus ut
huius tempo-
ris spatio in ma-
rem totius cre-
aturæ nunc con-
cipiamus virtutū
germina. Terra,
inducta Qua-
dragesimā, asperitatem
disponit hiemis;
ego inducta Qua-
dragesimā, aspe-
ritatem reicio
delictorum. Illa
terra aratri
scinditur, ut
mundanis sit
cōgrua frugibus;
mea terra ieiun-
ij saxatur, ut
caelestibus sit apta
seminibus. Herba
segetum reuiuif-
cit in messem,
furculus arboris
conatur in fruti-
cem, palmes vi-
na pubescit in
gemmam. &c.
An. brof. Serm.
40. in feria 3.
post Dominic.
1. Quadrag.
Pag. 57. C. F.
^b 1. n. sen. in
Concord. c. 2.
15. pag. 124.
col. 2. E. Filliue.
Tract. 27. cap. 5.
part. 1. q. 8. nu.
97. Alique.

fitnesse of this constitution : but now the proper reasons, which did (as I take it) induce the Church to appoint this Fast, were these two.

1. Because the time going before Easter, was the time of *Christs sufferings* and passion and death. In those daies it was, that hee was *betrayed* by his Disciple, and *sweat blood* in the Garden, and was *accused* and *condemned* and *crucified* and *buried* for our sinnes : which sufferings of Christ are still to be remembred with thankfulness by euery Christian. And because the most expresse remembrance of things past, is at the same time when they were done : therefore this time of the yeere, in which Christ did vndergoe his sufferings, was thought the fittest season in which Christians should celebrate the memory of them. For to this purpose it is, that God himselfe, speaking of the day in which hee destroyed the Egyptians, and passed by the Israelites houses without hurt, saith of it, *a This day shall bee vnto you for a memoriall, and yee shall keepe it a Feast vnto the Lord throughout your generations.* And a little after, *b Yee shall obserue the Feast of vncleaned bread : for in this selfe-same day haue I brought your armies out of the Land of Egypt. Therefore shall yee obserue this day in your generations by an Ordinance for ever.* And againe, *c Remember this day in which yee came out from Egypt, out of the house of bondage: &c. And when the Lord shall bring thee into the Land of the Canaanites, &c. thou shalt keepe this seruice in this moneth. &c. And it shall bee for a signe vnto thee vpon thine hand, and for a memori-*
all

a Exod. 12. 14.

b Verse 17.

c Exod. 13. 3, 5,
9, 10.

all betweene thine eyes, that the Lords Law may bee
in thy mouth. Thou shalt therefore keepe this Ordina-
nance in his season from yeere to yeere. Where we
may note what God requireth, and why hee re-
quireth it. First, What : and that is, that they
should keepe *this day* of that moneth from yeere
to yeere, for a *Festinall* day vnto the Lord. Se-
condly, Why they should doe this at this time:
and that is, because *at this time* God did deliuer
them; and the keeping of this time would be for a
signe of remembrance, and for a memoriall of that
mercy. And for like purpose, ^a *Ester* and *Mor-* ^a *Ester* 9. 21, 22
decai commanded the same daies to bee celebra-
ted euery yeere, in which God had deliuered them
from their danger. And so the Church of Christ
hath euer thought it fit, that the A&S and works
of our Sauour, which tend to our *Redemption*;
such as were his *Conception, Birth, Resurrection,*
Ascension into heauen, &c. should be celebrated
among Christians about the same time of the
yeere, in which he performed them. For howso-
euer some of late yeares do question whether
Christ was borne at that time of the yeare when
wee do celebrate his Birth; yet the voice of Anti-
quitie is, ^d that he was borne *the eight of the Ka-* ^b See Chri-
lends of Ianuarie, or *the 25 of December*, which is
the time that wee keepe holy in remembrance
of his birth. And if the Ancients were deceiued
in their account, yet it is plaine that their in-
tent was then to keepe the fast, when hee came
into the world; as thincking this time most
fit for that purpose. And so it is no lesse fit, that his
Z 2 *sufferings*

^b See Chri-
stoph. a Castro
Histor. Deipar.
virginis cap. 7.
nu. 14 pag. 294.
& seqq.

Jeinandum & orandum est. Et quando potius, quando instantius, quam propinquante Dominica passionis solennitate annine saria quodammodo nobis eiusdem noctis memoria resculpitur, ve oblivione deleatur. Aug. de Diaer. Serm. 74. c. 5. p. 499, B. b Luk. 5. 35.
In qua parte anni congruentius observatio Quadragesime constitueretur, nisi confini atq. continua Dominica passioni? Aug. Epist. 119. ad Ianuar. c. 15. p. 19: f.

a Job. 19. 31

sufferings and death and passion, should bee celebrated with all thankfulness about the same season, in which hee endured them. * And the manner in which such sufferings of his may bee most liuely represented and remembred by vs, is, if we passe those dayes in *humiliation* and *sorrow*, whereby wee may bee made conformable to his passion and death: and by which wee may in a good sense be said to fulfill that which Christ did foretell, when he said, *b The dayes will come, when the Bridegroom shall be taken away from them; then shall they fast in those daies.* And sure, God himselfe, by so obscuring the Sunne, that contrary to the course of nature it was darkened all the time that Christ was on the crosse, doth teach vs, with what behaviour wee should passe the time of his Sonnes sufferings and death. And from hence I may conclude, in *S. Augustines* words; *c In what part of the yeere could Lent haue beene more fitly placed, then in that which is ioyned to our Lords Passion and death?*

Secondly, because the Feast of *Easter* was now at hand, and that was the day in which our Lord rose againe from his graue, in which new Conuerter were baptized in great number, and in which all sorts of men did come in flocks to the receiuing of the Lords Supper. And therefore as the Evangelist saith of the Iews Easter, *d that that was an high day:* so it may much more bee said of the Christians Easter, that it is an *high day*, and to bee kept with all celebrity, and in the most deuourest manner. And in respect hereof, the Ancients were wont to keepe this Feast, not for one day onely, or
for

for three dayes space, as wee now doe, but for a whole weeke together. Yea, and some festiuitie and remembrance of it, they kept for fix weekes more, euen till Whitfontide, or the day of *Pentecost*. Now that the great celebrity of this *high day* might bee performed with better deuotion, and more religious reioycing, the Ancient Fathers thought it necessary, that men should be prepared aforehand for the performance of so weighty a seruice. And therefore as the Iews ^a had their daies of preparation before the Pasleouer; and as Christians haue their fasting cues to goe before their festiual daies, that by their former daies repentance they may bee prepared for an holy reioycing the next day after: so the Christian Church did think it necessary, before this great Feast of *Christs Resurrection*, to appoint some large and solemne time for humiliation and conuersion, that men being prepared by a serious practice of all good duties, they might bee the more fit to pray for the new Conuerts, & to receiue the blessed sacrament, and to praise God for his Sonnes Resurrection, and to passe this holy day with an holy and heauenly reioycing. This reason *S. Chrysostom* giueth. For hauing first put the question, ^b *For what cause do wee fast these fortie daies?* hee then maketh answere, *Men in times past did carelessly and unpreparedly come to the sacred Mysteries, especially at this time, when Christ did deliuer them. And when our forefathers did see what great hurt men tooke by their carelesse comming; they met together and appointed fortie daies for fasting, for prayers, for hearing the*

^a 2 Chro. 35. 6.
& Ioh 11. 55.
^b *Quam ob causam, ieiunamus, inquit, per hos dies quadraginta? Multi quondam temere & sine iudicio, precipue vero hoc tempore, quo Christus ea tradidit, ad sacra mysteria accedebant. Quum igitur intelligerent Patres, quantum ex temerario accessu detrimenti caperetur, conuenientes [oues] dantes] quadraginta dies ieiunij, precum, auditionis uerbi Dei & conuentuum designarunt; ut in his diebus omnes per preces, per Eleemosynam, per ieiunium, per uigilias, per lacrymas, per confessiones, ac per cetera omnia diligenter expurgati, ita pro capiti nostro [Christi] dantes [in] conscientia pura accedamus.* Chry. to. 5. In eos qui Pascha ieiunant. ser. 52 p. 709. B. v. & to. 3. Hom in Seraph. p. 891. B

word and for publick assemblies : that in these daies being purified and prepared by prayers, by almesdeeds, by fasting, by watching, by teares, by confession, and all other holie duties, wee might according to our ability come with a pure conscience. And these, I take it, were the true reasons.

V. The fift and last question concerning Lent, is, What relation this Fast of *fortie daies* in the Church, hath to that of our Saviour, when he fasted *forty daies* in the Wildernesse.

Ans. To this question there bee three answers.

1. That our Lord, as himselfe fasted *fortie daies* in the manner declared, so he appointed and ordained, that his Disciples & the whole Church after him should follow his example, and fast once in the yeere so many daies as he had done before in the wildernesse. This seemeth to be the opinion of ^a *Coster*, and ^b *Filescus*, and the ^c Author of the Booke called *Antiquitates Liturgica*.

Ans. 2. The second answer is, that though Christ did not in words giue any such Law, or appoint any such order, yet his bare example doth tie Christians to the like obseruation and practice. Of this opinion some later Diuines in the Roman Church may seeme to be, who (as ^d *Azorius* saith of them) did think that *Lent-Fast was by Diuine Law, because some of the Fathers seeme to say that it was of Gods appointing; for that Christ did fast forty daies and forty nights*. But these two answers haue small shew of probability, and no ground of certainty at all. For all the reason that they alledge,

^a Enchirid. lo. de Ieiun. p. 363. in solutione sex-
te objectionis.
^b de Quadr. c. 1.
p. 392. & seqq.
^c To 2. Sabbato post Cineres. p. 117, 118.
^d Quidam iuniores censent esse iure Diuino sanc-
tum; & id probant, quia aliqui veteres Ecclesie Patres videntur agnoscere, illud esse iuris Diuini, quoniam Christus quadraginta diebus & quadraginta noctibus ieiunium seruauit. Azor. Instit. part. 1. l. 7. c. 12. q. 1. p. 566. col. 1.

ledge, is (so farre as I know) onely the authorities of some Fathers, which have not that meaning: as Doctors of their owne Church haue endeououred to declare.

Ans. 3. The third answere is, that neither Christs precept nor practice doth force or require Christians to keepe a Fast of *fortie daies*, or this which we call our Lent-Fast: but yet the Church did appoint and doth obserue this number of daies in their Lent-Fast, with respect and reference to the like number of dayes that Christ fasted in the wildernesse. To this purpose *Tostatus* seemeth to speake, when he saith, that *a* our *fortie daies Fast* doth not proceede from any precept of Christ, but only from the constitution of the Church: yet it had (saith hee) reasons drawne from this Fast of Christ. And *Stapleton*, *b* The Church (saith hee) doth fast *fortie daies*, after the example of Christ, not simply because Christ did so, but because the Church hath taught vs by his example to doe so. Which words may againe seeme to cary the like meaning.

But it mattereth not what they meane. *c* A reuerend and learned Writer in our own Church, hath deliuered the point in much more distinct manner. He saith three things: 1. That it is very fit, there be a solemne time, at least once in the yeere, wherein men may call themselves to an account for all their negligences, repent them of all their euill doings, and with Prayers, fastings & mournings turne vnto the Lord. 2. That this time of the yeere was chosen as fittest, both because that herein we remember the sufferings of Christ for our sinnes, as also for that after this meditation

a Dicendū quod hoc non prouenit ex aliquo mandato Christi, sed ex solo Ecclesie statuto. Habet tamen illud causam pendentes ex hoc facto. Tostat. in Mat. 4. q. 18.

b Ieiunatur in Ecclesia 40. diebus ad exemplum Christi, non quidem simpliciter, quia Christus sic fecit, sed quia eius exemplo sic faciendum esse, & in hac parte eius uel signa sequenda esse, Ecclesia ab Apostolorum tempore docuit. Stap. Prompt. Cathol. Dominic. 1. quædrag. text. 1. pag. 591. D.

c D. Field of the Church, l. 3. c. 19 pag. 105, 106.

*ditation of Christs sufferings, his ioyfull Resurrection doth immediately present it selfe vnto vs in the daies following. &c. 3. That for the limitation of the number of daies, men had an eye to Christs Fast of fortie daies, as to a conuenient direction. His meaning is, that the Church vpon the former grounds being to appoint a number of dayes for this solemne seruice and work of humiliation, did make choice of forty dayes, the rather because Christ had fasted forty dayes for our sakes. Neither is this without good ground and reason. For first, the very number of the same dayes might serue for a more liuely expression and remembrance of Christs Fast for our sakes. To which purpose God himselfe saith in a like case, vnto the rebellious Iews: *After the number of the daies, in which ye searched the Land, euen forty daies (each day for a yeere) shall yee beare your iniquities, euen fortie yeeres.* In which passage wee may note three things. 1. That GOD did proportion the punishment to the sinne, that it might cary the more liuely representation of it. This I gather hence, because hee saith, *After the number, &c.* for that implyeth, that God did regulate the punishment by the offence. 2. That this proportion betweene the sinne and the punishment, consisted in the paritie or equality of the same number obserued in them both. 3. That though there was this proportion and likenesse of the number, yet there was a disproportion and vnlikenesse in the matter of that number. For their sinne was acted in *fortie daies*, but their punishment was to bee suffered for *fortie yeeres*: and yet notwithstanding*

* Numb. 14. 34.

withstanding this dissimilitude in the things num-
bred, the likenesse in the very number it selfe, did
serue to keepe a fresh remembrance of the fact.
And so in our Lent-Fast, there is a great difference
betweene the manner of Christs Fast, and of ours;
because hee fasted altogether without tasting any
thing which wee can no way reach vnto; but do
come as farre short of it, as *forty dayes* are short of
forty yeeres: yet in as much as wee keepe the same
number of dayes in our Fast, that hee kept in his;
this very agreement in the number, may serue to
represent vnto vs, and to keepe a remembrance of
that Fast of our Sauour.

And this may be one reason, why the Church
might well make choise of the same number of
dayes for their yeerely and solemne Fast, which
our Lord had vsed before in his Fast in the Wil-
dernesse.

Secondly, the Church might iustly make choise
of the same number of dayes that Christ fasted,
because the vsing of the same number might serue
as a meanes to expresse our affection and loue to
our Sauour. For euen among men, children that
desire to honour the memory of their Fathers, will
sometimes say, I will doe this thing, or I will ob-
serue that order, *because my Father or Grandfather*
was wont to do so before me. And a kinde man
after the death of his friend or benefactor, whom
hee doth reuerence and respect, will keepe some
customes, and vse some courses, the rather because
it was the manner of that man, whom he doth ho-
nour, to do so. And finally, all of vs vse to say
of them that be in loue, or doe tenderly affect one

another; that they *loue the very ground on which each of them doth tread*. And all this sheweth, that where there is loue and respect, there men do desire to conformance themselves in euery manner they may to the actions and behauiour of those, whom they doe affect and loue. And so in this case, the Church might shew loue and respect to her Redeemer, by making choise of that number of dayes for her Fast, which hee had vsed in his. I may then, I hope, not without ground, say, that the Church did appoint *fortie dayes* for Lent-Fast, with an eye to the *forty dayes* Fast of our Sauour; as willing, and that for good reason, to keepe the same number of dayes, that he had done.

Now out of all this, we haue three Corollaries, which I will add for the conclusion of this whole point.

1. *Coroll.* That our Church hath great reason to wish as shee doth; that the old *Discipline* of Lent might be restored againe. For the thing in it selfe is very effectually to purge sinne, and work amendment of life: and the time is very fitly chosen, to conformance vs to the *sufferings* of Christ, and to fit vs for the celebritie of his Resurrection: because hauing purged out the *old leuen* of sin, we may then *keepe the Feast with the vneleavened bread of sinceritie and truth*: yea and the very number of daies, allotted for this seruice, is not without some good vse to keepe the fresher remembrance of our Lords tentations and fastings.

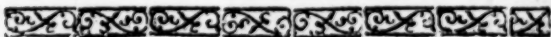
2. *Coroll.* That they overshoot themselves in a mis-gouerned zeale, who to crosse the superstitions of *Rome*, do make these ancient fasting daies the

the vsuall times of their feasting. For in so doing, they do not only shew themselves vnlike to the ancient Christians, whose example it is our glory to follow in their lawfull courses; but they do also without cause obliterate a good memoriall of their Sauiours mercies. I like their zeale in purging out of Popish superstition: but I should like it better, if it were ioyned with moderation and wisdom: such for example sake, as *Ezekiah* & the Priests did vse in purging of the Temple. And that was this, *a* *They brought out all the vncleannes, that they found in the Temple of the Lord, into the Court of the House of the Lord: and the Levites tooke it, to cary it out abroad into the brooke Kidron.* And when they had thus cleansed all the House of the Lord, then *b* *they brought bullocks, and rams, and lambs, and hee goats,* and offered sacrifices, and performed the wonted seruice to the Lord in his Temple. Where we see, they did not pull downe the Temple because of the superstitions or abominations rather, with which *Ahaz* and the Idolaters of that time had defiled it: but they purged out the superstition, and kept the Temple still for its wonted holy vses. And so it were a commendable zeale, if men would purge the ancient fasting dayes of the Church, and cary out the superstitions with which Popery hath defiled them, and cast them into some riuer, or rather into some sea, that they may neuer appeare any more in the Christian world. But as it had beene too much violence then, to pull downe the Temple for the vncleannes sake that was in it; so it is too much violence now, to abolish all times of fasting & humiliation for the superstition that some men haue placed in them.

a 2 Chro. 29. 16.

b Ver. 31, &c.

3. *Coroll.* That while there is no publick order for restoring the old *Discipline*, men should do well each one for himsele apart, to renew so much of it, as he may conueniently in his priuate practice. And if any mans either great infirmities or iust occasions do let him from so doing; (for infirmities of body, and occasions of necessary duties haue euer beene dispensed with:) yet then he should in desire follow after that, which indeed hee cannot aspire vnto; and by his inward humiliation and repentance, labour to recompence what is wanting in his outward fasting and abstinence. And thus I haue done with this point of *Lent*; & consequently haue by Gods mercy now finished that which in the second place I proposed concerning our Sauiours fasting, and other things of our practice, occasioned thereby.



CHAP. XI.

Of Christs hungring.



Having hitherto spoken of our Sauiours *fasting*; it remaineth to add a word or two of the consequēt thereof, which is his *hungring*, and thereof the Euangelist saith, *Hee was afterward an hungred*; which words may haue two senses.

The first is this, *Hee was afterward an hungred*; that is, he now first began to feel the want of meat, and nature began to craue some supply. And this inter-

interpretation implyeth, that for the whole space of *fortie daies*, hee had no hunger, nor felt no want of meate, or no affliction of body for lack of it: but that during that whole space, the Deitie did support the humane nature, that his naturall heate did not work vpon the nourishment, according to natures course, as the ^a fire of the Furnace did not work vpon the three men that were cast into the midst of it. ^{a Dan. 3. 25.}

Secondly, the words may bee expounded thus, *He was afterward an hungred*; that is, he was now pinched with hunger, and being not well able to endure any longer, did manifest his hunger by seeking after meate. And this interpretation implyeth, that in the time of his *forty daies Fast*, hee felt some hunger, though not such as afterward he did, nor such but that hee might endure it, and expect a longer time, before neede made him to breake off his purpose of fasting. And this I take to bee the fitter and more probable exposition of the words.

But which way soeuer wee take it, yet thus much is apparent by the Text, that at the end of *forty dayes*, Christ through long abstinence was in some distresse for want of something to refresh nature, and yet had not so much as a peice of bread to satisfie his hunger, or to allay the crauing appetite of his stomach. For that our Lords hunger in this place, was not ordinary, such as a man when he hath fasted beyond his time may haue, and yet continue without any notable offence vnto nature: but rather that it was a pinching and a biting hunger, and such as bred grievance

and molestation to nature, in a greater measure than is vsuall; may appeare by two things. First, because the Deuill tooke occasion by this hunger, to tempt him with turning stones into bread: which had beene too silly a deuice for the old Serpent to vse against our Sauour, if he had not seene him to bee in some extremity for want of foode. Secondly, because when the Deuill had done his tentation (for which Christ did make way by his hunger;) GOD sent *Angels* from heauen to *minister vnto him*, that is, to bring him meat for his refreshing. Which kinde of prouidence God doth not vse to shew, but in cases of extremity, and when ordinary meanes do faile vs. The summe of all is, that Christ by his long abstinence did endure extreme hunger, by which his body was afflicted, and nature was molested.

^a Mat. 4. 11.

And hence wee haue this note, that our Lord did for our sakes submit himselfe to the afflictions and miseries of this life. The Prophet calleth him *a man of sorrows, and acquainted with griefe*. And the Euangelists do shew, how his whole life was a Tragedie of many sufferings. Hee was persecuted from his cradle to his Crosse, and afflicted from the wombe to the graue: but that which in this place wee are to take especiall notice of, is, the pinching hunger which hee willingly endured, because it tended to the working of our Redemption, and the furthering of our saluation. To which purpose S. Iohn doth further note, that our Lord *being wearied with his journey, sate thus on Iacobs Well*: and giueth vs witthall to vnderstand, that hee was both hungry and

^b Il. 53. 3.

^c Ioh. 4. 6

and thirsty, when hee telleth vs, that ^a *his Disciples were gone away unto the Citie, to buy meate*, and that himselfe did ^b *ask water of the woman to drink*. And yet notwithstanding his present want of foode at this time, hee refused to eate when it was brought him, because he had a more necessary work in hand, which he preferred before it; that is, ^c *to doe the will of him that sent him, and to finish his work*; implying in that speech, the preaching of the Gospel, and his labouring to saue the soules of men. And in this place, the extreme hunger that he suffered, was for the preparing of himselfe for his office, and for the finishing of the work of our Redemption. Thus our Lord was contented to endure hunger and thirst, and any thing, for the redeeming and sauing of our soules; so that as he sometimes said of the Iews, after hee had vsed all good meanes to work grace in them, ^d *What could haue beene done more to my Vineyard, that I haue not done in it?* so, considering his meane birth, and poore life, and bitter death, &c. he may astruely say, *What could I haue suffered more for my Church, which I haue not suffered for her?* And now if any man perish, it is his owne fault, who refuseth so great saluation wrought by his Sauour: and if any man be saued, it is Christs merits, who hath purchased so great Redemption for him, when he had deserued damnation and death.

And this may afford vs diuers good lessons, at which I will onely point in this place.

1. It teacheth vs, what a *thankesfull remembrance* wee should keepe of our Sauours paines for

^a Ver. 18.

^b Ver. 7, 9.

^c Ver. 34.

^d Iſai. 54.

for vs at all times. But especially at this time of Lent, ordained of purpose for a memoriall of Christs sufferings, wee should often meditate on our Sauours great loue vnto vs, and consider from point to point, how being Lord of all, hee made himselfe the basest of all, borne in a stable, lodged in a manger, pinched with hunger, followed with contempt; accused, condemned, crucified and entombed in the earth for our sakes.

2. It yeeldeth vs *comfort* in all distresses. For the poore soule, when he is pinched with famine, may thus think with himselfe; *My case is poore and miserable*; but so was my Lord and Sauours before mee: hee suffered greater hunger than this, and yet he had no breade to refresh him; nor no eye of man to pittie him: but the onely company and comfort that he had for the time, was the yelling of wilde beasts about him, and the tentations and batteries of the Deuill against him. And the like meditation of cōfort may be drawne from other parts of Christs sufferings, to cheare all them that be in like distresse. For if Christ suffered such great things without grudging, a Christian may be content to endure lesser things with patience and comfort.

3. It cryeth shame vpon our nicenesse and tendernesse, who repine to endure any paines, either for Christs sake, or our owne. For if hee fasted so long, and hungred so much for vs; is it not much more reason, that when occasion serueth, wee should fast for our selues? And yet see the difference. He fasted *forty daies and forty nights*; and wee think it too much to fast one day without

without adding any night vnto it: hee fasted, till hee fainted; and we think it too much to fast till we haue concocted the crudities of the former meale: hee fasted, when hunger pinched his body, and molested nature, and yet would endure it still, till hee had finished the work, which hee intended in his Fast; & we thinke it too much, to endure the least paine, though the mortifying of our sinnes do require a great deale more. Nay Christ was betraied & apprehended and condemned and crucified for our sinnes; and wee think it too much to passe these dayes of his sufferings, in a sad and mournfull remembrance of them. But wee should learne to check our dulnesse, by comparing it with our Sauours forwardnesse and zeale. And hereunto wee may further add, that if the Physician do taste of the potion which hee prescribeth, the Patient may be sure that there is no poyson in it: and so, seeing our Lord, the Physician of our soules, hath drunk so deepe of this Cup of humiliation, wee may be sure it is no way hurtfull to our soules. And therefore if we cannot equall him in fasting *forty dayes*; at least let vs not repine to follow him in fasting at conuenient times: and as hee passed not for a pinching hunger, that he might work our Redemption; so let not vs stick at a little hunger, that wee may attaine the saluation that hee hath purchased for vs.

The Conclusion, touching the physicall
use of Fasting.

Hitherto I haue exhorted men to Fasting out of the grounds of Diuinitie, and I hope my labors will not altogether want effect in religious mindes : but yet it may be, that some who are well affected toward this exercise for the spirituall good that they heare to be in it, may bee deterred from the practice of it by reason of some corporall hurt which they feare to receiue from it. For my selfe haue met with some, who say that fasting breedeth *winde* in the stomach, *gripping* in the bowels, *giddinesse* in the head, and *faintnesse* through the whole body : and by reason hereof, they think themselues priuiledged & exempted from this task of abstinence. And true indeede it is, that some such infirmities there may be, as cannot beare this want of foode, without manifest hurt or inconuenience, in which cases God dispenseth with them, whom himselfe hath not made able to endure it. But it is no lesse true, that most times men except against fasting, as an *binderance* to their health, when it would be the only help either to recouer or preferue it. Surely, for mine owne part, I can truly say, that though before tryall I feared hurt, by reason of my sickly and weake temper: yet after tryall I haue found the quite contrary ; my body more at ease, my spirits more free, & all my senses more fresh and liuely. And ^a *Cornarius*, and Italian Gentleman, reporteth of himselfe, that he recouered himselfe out of a desperate sicknesse, and pre-

^a TraBat. de vi-
 t. & sob. i. x. com-
 modis.

preserved himselfe in perfect health long after, only by the helpe of a thin and spare dyet. And ^b *Leffius* hath gathered many examples of former time, by which it may appeare that fasting hath lengthened mens liues beyōd the vsuall time. To all which experiments he ioineth both reasons of his owne, and testimonies of sundry learned Physicians; and it were easie, if that were requisite, to add moe. But because this is a thing beside my profession, I am not willing to wade too farre in it: onely, for conclusion, & to giue some satisfaction to such as conceit hurt without cause, I haue thought good to acquaint the Reader with the iudgment of *Fernelius*, a most learned and renowned Physician, who hath exactly set downe his minde concerning the physicall vse of fasting, in the words following :

^b In his booke intituled *Hygiasicon*, or *Vera ratio conseruanda valetudinis*. num. 35. & seqq.

^a *E*orum quæ per summa corpus exhauriunt vacuanteque, alia sudores conspicuè cient, alia halitum tenuem quæ substantiam perspiratu digerunt. Hoc genere continentur inedia, vntio et frictio : illo exercitatio, balneum, laconicum. Phlebotomia vires proximè imitatur Inedia; sensim ac pedetentim sanguinem absumens, quem semel ac repente phlebotomia vacuat : præterea verò crudos humores aliosq; complures dissipat, omnisque generis excrementa propellit. Etenim natura libera nec impedita, salutaria quaque nobis continenter procurat. Quum igitur cōsuetus corpori cibus aut subducitur, aut ex toto circumciditur, huiusque penuria inest; insit nobis calor omnium naturalium functionum author, per omnia diffusus ac insertus, noui cibi copiâ minimè implicatus, ubique vim suam exerens, inualescit. Ac primùm quidem utilem sucum & sanguinem in corporis partiumque substantiam mutat absumensque nutritione : tennes verò humores ac supervacuos in halitū digerit ac sine sensu dissipat : crudos concoquit, mutatque in sanguinem alendo corpori idoneum: ex supervacuis autem cras-

^a Method. medicendi l. 2. c. 30.

fos attenuat, lentosque detergit: ac proinde strennè expedit ob-
 struções. Adhuc, quicquid concoquere non potest, id saltem
 preparat; viasque omnes corporis, quibus excludatur, patienio-
 res expeditioresque facit. Tum etiam expulsi-⁹q; facilius quacū-
 que preparata fuerint, in expurgationis vias adducit expellitque
 foras. Hinc plerumque aluus sponte soluitur, vomitiones erum-
 punt, urina profunditur uberior, cerebri excrementa defluunt;
 & quæ à purgationis via longius absunt, perspiratione dissipantur.
 His corpus vniuersum sublato quasi onere lenatur, respira-
 tio libera fit ac facilis, mens sensusque omnes expeditiores ala-
 criorésque euadunt. Hac dum confert Inedia, impuro quidem
 corpori plerumque ventriculū vitiosis implet humoribus, unde
 stomachi erosiones, vigilia, corporis perturbationes & verti-
 gines; quod scilicet insitius calor perinde ac medicamentum nox-
 ios humores exagitet in alimenti penuria. At verò perturba-
 tos ea demum subigit, domat atque depellit: unde magna
 siquitur tranquillitas, & morborum multorumque symptomatum
 sedatio, superstitē quidem etiamnum & integro naturali
 calore. Hac sane moderata efficit Inedia, ut quæ acres humores
 exacuit, incendit, calfacitque corpus. Immoderata verò, quoni-
 am pabulo atque etiam supernacuo humore assumpto, ipsam
 quoque partium substantiam dissipat, quæ caloris est sedes; cor-
 pus tandem refrigerat, viresque comminuit & obterit. Salubris
 est tempestiua abstinentia, & apprimè utilis quæ per Inediam
 fit euacuatio. Etenim blandè nullaque violenta aut corporis
 aut humorum impulsione, nullaque aliena qualitate in cor-
 pus inducta, sensim ac lentè progreditur. Acutis porro urgenti-
 busque morbis solè inediā vix intò succurri potest: sed aut vene-
 na sectione, aut pharmaco expeditè vacuandus est corruptus &
 putridus humor, qui de sua venitate plurimum decessit; & quæ
 insitius calor neque amplius in benignum reducere, neque dere-
 pente exturbare potest. At leues morbos ex cruditate futuros
 arcet cibi parsimonia: eosdem recens genitos facile per sanat In-
 edia: inueteratos quoque eos plurimum coctione lenit, tandem-
 que profigat. Ea ipsa ex plenitudine futuros conuenienter inhi-
 bet, quod sensim ac tempore onerantem copiam eximat. Qui
 verò iam presentes ex copia sciunt, eos non Inediā sed vene-
 sectio

*sectio expedite tollit. Sed et in crudioribus morbis materia si-
tus estimandus. Nam quum venis aut summis partibus ut ca-
pit, vel plenitudo, vel cruditas, vel pituita grauis molestaque
est, cibus parcus siccusque confert; eâ moderatione, ut prae cordia
prima (que partes ne colabantur alas, non autem ad corporis
summa ipse pertingat. Quum vero aut in ventriculo aut in pri-
ma corporis regione vitium inharescit, multo parcior sicciorque
victus imperandus. Inedia appellatur modo abstinentia, modo
parsimonia non cibi duntaxat, sed & potus, qui magis prompti-
us (que quam cibus tum viscera tum venas implet, is) que negoti-
um facessit. Quos igitur morbos Inedia non suffulit, medicati-
one curato.*

The same in English.

OF those things which draine and euacuate the
body through the vpper parts, some do ap-
parently prouoke sweates, others digest vapours
& thin substance by breathing through the pores
of the skin. In this kinde are contained Fasting, A-
noyting, Rubbing : in that, Exercise, Bath, and
Hot houses.

Fasting cometh neereſt to blood-letting in force
and vertue: waſting the blood by little and little,
which blood-letting ſendeth forth at once and
on a ſudden. Beſides that, it ſcattereth and ſpendeth
the raw and many other humors, and driueth forth
all kinde of excrements. For, nature being free and
not hindered, doth forthwith procure vs all things
that are healthfull. Therefore, when the wonted
meate is either in part or in whole withdrawne
from the body, ſo that there is want of it; then our
inbred heate (the author of all our naturall functi-
ons) which is diffuſed and ſpred throughout all
parts, being not encumbred by the abundance of
new meate, euery where exerciſing its own force,

groweth strong. And first of all it changeth the profitable iuyce and blood into the substance of the body and the parts thereof, and consumeth it, by turning it into nourishment: but the thinne humours and the superfluous it digesteth into vapours, and wasteth them insensibly: the raw humours it concocteth, and changeth into blood fit for nourishing the body: and of the superfluous humours, the thick ones it makes thin, and scoureth away the slimy: and therefore it strongly riddeth obstructions. Moreouer, whatsoever it cannot concoct, that it prepareth at least; and it maketh all the passages of the body, by which it should be thrust out, more open and ready. Then also the expulsive faculty carries away whatsoever was prepared, into the passages of purging, and expelleth it out. Hereupon most commonly the belly is loosened of its owne accord, vomitings burst out, vrine is made in more abundance, excrements of the braine flow downe: and that which is further off from the passages of purging, is consumed by breathing through the pores of the skin. By these meanes, the whole body is eased, being disburdened as it were of its load, the breathing is made free and easie, the minde and all the senses become more ready and cheerefull.

Fasting, while it worketh these things in a corrupt body, most commonly it filleth the belly with ill humours: whence come gnawings of the stomach, watchings, disturbances of the body, and giddinesse or swimings in the head: namely, because the naturall heate doth in the want of nourishment exagitate the noxious humors, as Physick
sick

sick doth. But those disturbed humors at last is subdueth, tameth, and driueth out : whereupon foloweth great tranquillity, and asswaging of diseases and many symptomes, naturall heate hitherto remaining in his integrity and strength.

These things indeed doth moderate fasting effect, in that it whetteth the sharpe humours, enflameth, and heateth the body. But immoderate fasting, because both the nourishment and the superfluous humour being spent, it wasteth also the very substance of the parts, which is the seat of heat; at length it cooleth the body, and diminisheth and impaireth the strength. Seasonable abstinence is wholesome; and most profitable is that euacuation which is made by fasting. For it worketh gently, and without any violent forcing either of the body or the humors, and without bringing into the body any vnnaturall quality, it proceedeth softly and by degrees.

Furthermore, sharp and violent diseases can scarce safely be holpen by fasting alone : but the corrupt and putrified humour, which hath much degenerated from the naturall goodnesse, & which the inbred heate can neither any more reduce to its goodnes, nor suddenly drive it out, must be presently euacuated either by blood-letting, or purging. But light diseases, that would rise of crudities, sparing diet preuenteth : the same being newly bred, fasting easily cureth : and when they become inueterate and old, it doth mitigate them by concoction, and at last driueth them away. The same fasting doth coueniently stop the diseases that would come of fulnesse : because by degrees
and

and in proceſſe of time, it taketh away the abundance that burdeneth nature. But thoſe diſeaſes which now for the preſent do rage by reaſon of fullnes, not faſting but blood-letting doth readily take away.

And beſides, in cruder and rawer diſeaſes, the place where the matter lyeth is to bee conſidered. For, when eyther fulnes or crudity or flegme is burdensome and troubleſome to the veines or the vpper parts, as to the head, then ſparing and dry diet is good: with that moderation, that it may nourish the numbles and chiefe parts that they waſte not, and yet reach not ſo farre as to the vpper parts of the body. But when the fault ſticketh either in the ventricle or in the fiſt region of the body, a much more ſparing and dry diet muſt be enioyned.

Faſting is called ſometimes Abſtinence, ſometime a ſparing not of meate only, but alſo of drink, which doth more and ſooner then meate fill both the bowels and veines, and finds them worke.

Therefore do thou cure by Phyſick,
thoſe diſeaſes, which faſting
hath not taken
away.

F I N I S.

Erratum:

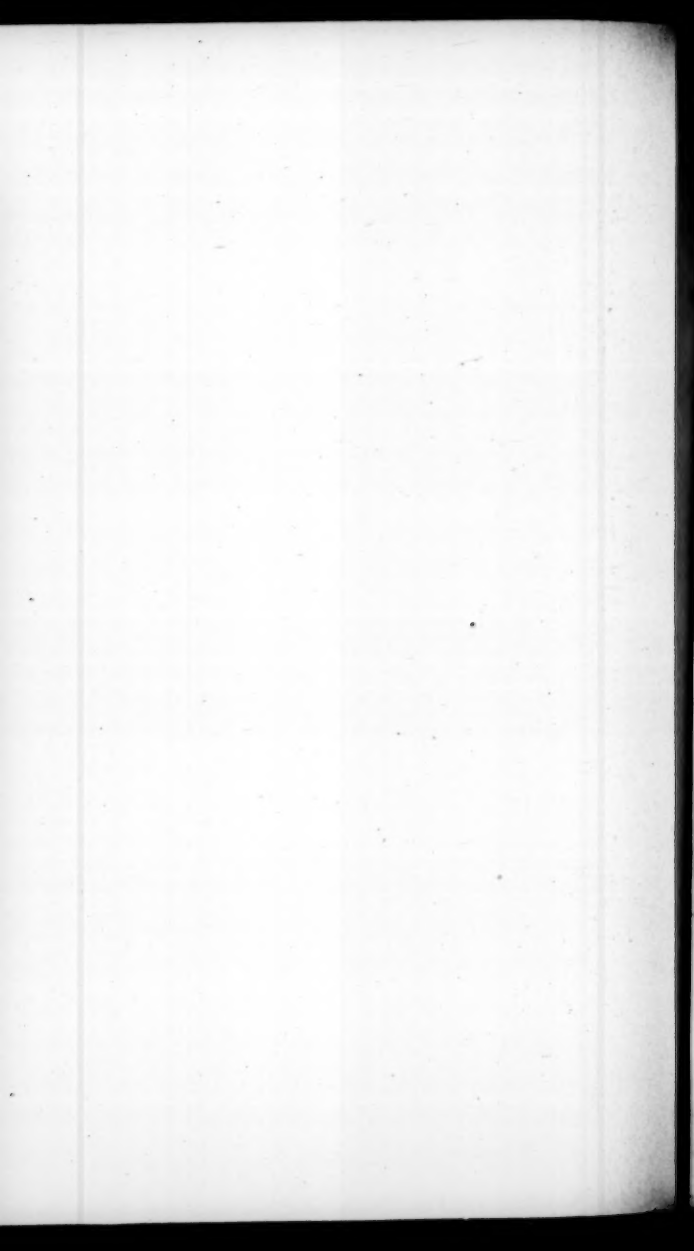
Page 165; in the margin, at the letter (c) read Sir Edwin Sands Relation num 10, fol. 6. pag. 2. Featly in his Handmaid, &c.

a.
a.
on
a.

he
d.
is
ne
ry
y
y
o-
h
oc
oc

c-
k,
h

ch-



THE
EPICVRES
FAST:

OR:
A SHORT DISCOVRSE,
DISCOVERING THE LICENCIOVS-
ness of the ROMANE Church in her
religious FASTS.

BT
HENRIE MASON, Parson of St.
Andrews Vndershaft, London.



LONDON:
Printed by G. P. for Iohn Clarke, and are to be
sold at his Shop, vnder St. Peters Church in
Cernhill. 1626.

17608

THE
EPICURE
FAST

A SHORT DISCOURSE
DISCOVERING THE LACKING
OF THE LORD'S SUPPER
IN THE FAST

HENRY MASON, Pastor of St.
Andrew's Church, London.



LONDON:
Printed by G. Baker, at the Sign of the
Three Kings, in St. Paul's Church-yard.
1720.



TO
**THE RIGHT
WORSHIPFULL, Dr.**

IOHN KING, one of the Canons
of *Christ-Church in Oxford*, and second
Sonne to the worthy Prelate, **Dr. KING**,
late Bishop of **LONDON**.

(*)

Good Sir,



Did heere tofore
offer to your *cl-^{*Dr. Henry King.}
der Brother a lit-
tle Booke of the
right *use* of Fast-
ing: and now I
bring vnto your
selfe one much
lesse, of the abu-

ses of Fasting. My intention in both is the
same; to testifie towards your deceased FA-

The Epistle Dedicatorie.

THER, now with the Lord, my thanks, service, dutie, and whatsoeuer a Domesticke could owe to a louing, wise and vertuous Lord: and withall to expresse, according to my power, the loue and affection which I shall euer beare to his suruiuing Posteritie; praying also, that you who haue receiued from him life and being, may follow him, and, if it may be, euen exceede him in his vertues. Which intention and desire of mine, if you shall please to accept of in this small Treatise, as your Brother did in the other; I shall esteeme it in you both, as a token of your Fathers continued loue vnto me in his succeeding Issue.

My purpose in this small Treatise is, to lay open the seuerall *abuses*, which in these later yceres haue corrupted this holy exercise of fasting, and made it both odious to God, and lesse passeable among men. And this I did for two causes. First, to admonish good Christians, that they beware of formalitie & empty shews in religious duties: and more especially, that when they fast, they be not like the Hypocrites of our
time,

The Epistle Dedicatorie.

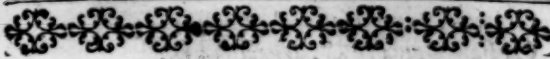
time, who in so foule a maner haue defiled so good a worke. Secondly, I vndertooke this Discouerie, thereby to detect the *superstition* & the *pride* of the Roman Church; in hope that some, euen amongst them, may be moued to lay these things to heart. And first, for their *superstition*, that is heereby detected, that neglecting the power and vertue of a religious Fast, and whatsoeuer hath any goodnesse or efficacie in it, yet they doe place religion and merit in the empty name, and the bare out-side, which they onely haue retained. And againe for their *pride*, that appeareth in this, that finding many corruptions crept into their practise of fasting, contrarie to the custome both of Scriptures and the ancient Church, as themselues cannot but confesse; yet they had rather defend their grosse practises, then acknowledge that the Church of Rome can doe any thing amisse. Which two foule faults, as they are vsuall with that Church in other things; so they are palpable in this exercise of fasting, as will clearely appeare by the particulars in this ensuing

The Epistle Dedicatorie.

Treatise. Would G O D, our seduced Countreymen, who haue a zeale of G O D, but not according to knowledge, would heereby learne, that all are not ancient customes that carry the old name: but that the Church of Rome can retaine the titles of Antiquitie, when she hath vtterly abolished the things which were afore-time meant by them. And my prayer to God is for such among them, as desire to know the truth to saluation, that God at length will open their eyes, to discerne betwene things that differ; and will moue their hearts to consider how vnsafe it is for them to commit their soules to those mens guiding, who make the corrupt practise of their Church, the vnquestionable rule of their Doctrine And with this Prayer I end my Preface; commending my selfe to your loue, my labours to your acceptance, and you and all yours to G O D S blessing and gracious protection. *Iune 12. 1626.*

*Your louing and
obliged Friend,*

HENRIE MASON.



To the Reader.

IN the Authorities alledged, beside the quoting of the Bookes, Chapters, numbers, &c. I haue most times named the lease or page, where the words are to be found. I did it for 2. causes. 1. That when I should haue occasion to reuiue any Authoritie, I might with the more speede be directed to the place. 2. That if there should happen any error in the number of the Bookes, Chapters, &c. the addition of the lease or page might be an helpe to amend it. And because the Reader may make the like benefit of these quotations, if he chance vpon the same Impression that I haue used; I thought it not amisse to specify what Edition I followed in the seuerall Authors: Which is, as followeth.

Iosephi Angles Flores theologic. Dg. Part. 1.
in 4°. Burgis. 1585.

Antiquitates Liturgica. A Booke in three tomes
in 8°. without the name of the Author, Printer,
place or yeere: but it was licenced by Petrus Lin-
trensis of Doway, 1604. and granted with pri-
uiledge to Bellerus the Doway Printer, by the
Archdukes, 1603.

Io. Azorij Institut. part. 1. Colonia. 1602.

Bellarmini Controuersia. in fol. Paris. 1608.

Beyerlinck. Promptuar. Moral. part. 3. Colon.
in 8°. 1616.

Martin. Bonacinae Opera in folio. Lugdani, 1624.
Cajetani

To the Reader.

- Cajetani *Summula* in 8°. *Parif.* 1539.
Calliani *Opera* in 8°. *Duaci*, 1616.
Euseb. *Hiflor. Gracolat.* in fol. *Colonia Allobro-*
gum, 1612.
Anton. Fernandes *Examen Theologia* in 8°. *Co-*
lon. 1621.
Ioan. Filefacci *Opera*, in 8°. *Parif.* 1614.
Vincentij Filliucij *Morales quæft.* *Lugduni*, 1622.
Barthol. Fumi *Aurea armilla*, 8°. *Lugduni*, 1596.
Matthæi Galeni *Catecheses* in 4^{to}. *Lugd.* 1593.
Iac. de Graffijs *Decisiones aurea* in 4^{to}. *Antwerp.*
1604.
S. Hieronymi *Opera.* *Paris*, 1609.
Ioan. Hofmeifteri *Loci communes*, in 16°. *Parif.*
1573.
Hieron. Llamas *Summa ecclefiaftica* in 8°. *Mo-*
gunt. 1605.
Cornel. à Lapide, in *Prophetas maiores.* *Antwer.*
1621.
Leonar. Leffius, de *Iuftitia & Iure.* *Antw.* 1612.
Guliel. Lindani *Panoplia.* *Colon.* 1575.
Iodoci Lorichij *Thefaurus.* *Friburgi.* 1609.
Barthol. Medinae *Inftitutio Confefſariorum* in 8°. *Venet.* 1601.
Ioan. Medinae *Cod. de Ieiunio.* 4°. *Brixia.* 1606.
Alphon. Pifanus de *Continentia & Abftinentia.*
8°. *Colon.* 1579.
Valer. Reginaldi *Praxis fori pœnit.* fol. *Colonia.*
1622.
Emman. Roderiquez *Sūma Caſuū.* *Colon.* 1620.
Franc. Toleti *Inſtr. Sacerd.* 8°. *Rothomagi*, 1609.
Greg. de Valentia in *Thomam.* *Venet.* 1608.



THE EPICVRES FAST.



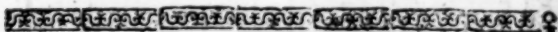
Ur Saujour, in his Sermon
on the Mount, among other
lessons tending to Religion
and an holy life, doth in-
stru& his Hearers in the right
vse of Fasting. ^a *When ye fast,* (a) Mat. 6.
saith hee, *bee not as the Hypo-* 16, 17, 18.
crites, of a sad countenance : for

*they disfigure their faces, that they may appeare vnto
men to fast : Verily I say vnto you, they haue their
reward. But thou, when thou fastest, anoynt thy head,
and wash thy face, &c.* In which words our Lord
doth two things. 1. He giueth a *Caueat*, to beware
of an abuse in fasting, such as the Scribes and Pha-
rises did defile this holy worke with ; *Be not as the
Hypocrites, of a sad countenance, &c.* And secondly,
he giueth vs counsell to take the right way in fast-
ing ; *But thou, — anoynt thy head, &c.* According
to which example of my Lord and Master, I did
heeretofore endeouour to giue some rules for the

B right

right use of fasting; and now I am led by the same example, to give warning of some abuses that may defile it. For, the Scribes and Pharises of our time, I meane the Doctors of the Church of Rome, haue by their doctrine much more corrupted this holy exercise, then the Scribes and Pharises in our Saviours time did corrupt it by their practice. And for the detection of these abuses, I haue thought it requisite to consider of these two points in the Popish doctrine of fasting.

1. *How the Church of Rome doth describe a Fast.*
2. *What Indulgence or liberty they giue and take, contrary to the custome of Scriptures, practice of the ancient Church, and their owne rules of Fasting.*



CHAP. I.

The Description of a Fast, given by Popish Doctors.

THe first point considerable, is, How the Church of Rome doth describe a Fast; or wherein the nature of a Fast, according to their doctrine, doth consist. The answer where-to is to bee fetched from their owne words and writings. And from thence for this purpose I note these 2. things.

(a) Accipitur vox
[ieiunium] qua-
tuor modis, &c.
Bellar. de bon.
oper. in partic.
l. 2. cap. 1. §. 1.
gitur nomen.

1. They distinguish the seuerall sorts of fasting, that it may be knowne what kind of Fast it is, whereof they speake. So *Bellarmino* doth; • *This*
word

word [*Ieiunium*] or a Fast, saith he, is taken foure waies, out of which doe arise, as it were, foure sorts of Fasts; 1. a spirituall Fast, 2. a morall Fast, 3. a naturall Fast, and 4. an Ecclesiasticall Fast. The spirituall Fast is an abstinence from sinne: The morall is temperance and sobriety in dyet: The naturall is an abstinence from all meat and drinke: And the Ecclesiasticall is such an abstinence as the Church doth prescribe. And of this last kinde of Fast only, is all the question in this place. Thus, or to this effect, speaketh Bellarmine. And to the same purpose, but more distinctly, speaketh Gregorie de Valentia, another Iesuite: *The Schoole-Doctors* (saith he) doe use to distinguish of foure kindes of Fasts. The first is called *ieiunium generale*, a generall Fast, which is an abstinence from all unlawfull pleasures, or sinfull delights. The second is called *ieiunium natura seu naturale*; a naturall Fast, which consisteth in an utter abstinence from meat & drinke, in the sence that he is said to be fasting, who hath taken no meate or drinke at all, that day. The third kinde may be called *ieiunium morale*, a morall Fast, which consisteth in a right and moderate use of meate and drinke, according to the rules of sobriety or temperance. The fourth kinde is *ieiunium aliud quoddam peculiare*, a certaine peculiar kinde of fasting, which is not to be used of all men, nor at all times; and it consisteth both in a longer forbearing of meate and drinke, then the common rule of temperance doth require; and also in a more sparing and strict or rigid use of meate and drinke, then is necessarie by the common rules of sobriety. And this kinde of abstinence

(a) Greg. de Valentia in secundâ secundæ, Disput. 9. q. 2. punct. 1. in initio. p. 1751. A.

is most properly called a Fast: and is that (saith he) which is commended in Scriptures, and acknowledged by Caluin and Kemnitius. And when it is kept by the rule and prescript of the Church, it is called by the Schoole-Doctors, *ieiunium Ecclesiasticum seu sacrum*, the Churches Fast, or an holy Fast. And this is it which all sides doe meane, when they intreate or dispute of a Christian Fast. And to like purpose speake others of them; whom I shall not need to alledge: because by this that hath beene said out of these two learned Iesuites, it is euident, what they meane by the name of a Fast, namely this Fast of the Church, or this peculiar and strait kinde of abstinence and fasting, as it is prescribed and practised by the Church.

2. Secondly, hauing distinguished the kindes of fasting, and thence singled out that which fitted their purpose, in the next place they doe describe or declare the nature of this Ecclesiasticall Fast, and tell vs what are the essentiall or necessary properties of it. And for this purpose, Bellarmine defineth this Fast to be ^a *Abstinentia cibi, secundum Ecclesia regulam assumpta*; an abstinence from meate, vnder taken according to the rule of the Church, or that rule, which the Church doth prescribe to be obserued in a Fast. And the things required by the Churches rule, he ^b telleth vs, are three:

(a) Bellarm. de bonis oper. in partic. l. 2. c. 1. §. Ieiunium Ecclesiast.

(b) Ibid. §. vi.

1. *Vt qui ieiunat, semel tantum in die cibum sumat*; That he who fasteth, doe take meate but once onely in the day. 2. *Vt una illa refectio sit cœna, non prandium*; that that one meale or refecti on be a supper, not a dinner. 3. *Vt habeatur ciborum defectus*; that there

there bee obserued a choise of meates, especially that men forbear flesh, when they fast according to the Orders of the Church. Thus Bellarmine. And Valentia hee noteth ^a 3. things as essentiall to this Fast: (a) Lo. citat. pag. 1753. C.

1. *Quod per illud diutius quam exigit cōmunis regula temperantia, abstinetur à cibo;* that men doe then forbear meate longer then the common rule of temperance doth require. 2. *Quod in ipso usu cibi, abstinetur à quibusdam escis, &c.* that when men doe eat, they abstaine from some certaine meates, flesh, eggs, and milke-meates. 3. *Quod huiusmodi abstinentia, tum quoad diuturnitatem, tam etiam quoad ciborum qualitatem, ordinatur ad finem ipsum temperantia, qui est edomatio carnis, & refranatio concupiscentia;* that this abstinence, both for the continuance of it, and for the quality of the meate at the end of it, bee referred and ordained for the taming of the flesh, and the bridling of lust, that it doe not too violently withstand reason. These things Valentia requireth, & thence frameth an essentiall definition of a Fast, consisting on these three things, as the essentiall parts or properties of it. And Pisanus, another Iesuite, agreeing with his fellowes for the substance, describeth this kinde of Fast thus; ^b *It is a straiter kinde of abstinence,* [to wit, then the rules of temperance doe require] *by which a man doth forbear all meates, or at least some of the finer or more dainty meates; in which abstinence also he doth feede or refresh his body but once onely in the day, namely, after the accustomed houre of dinner.* Thus hee; and so doe others moe; who though they may vary in their manner of speech, or in some circumstanciall

(b) Est igitur ista ueniū abstinētia quedam arctior, qua homo ab omnibus cibis, aut saltem à quibusdam lautioribus se abstinet, quæ et semel dumtaxat in die, nempe post consuetam prandii horam corpus reficit Pisanus de Abstinētia. ca. 1. pa. 98.

point, yet doe for the most part speake in the like manner, of the nature of this Fast, as these three Iesuites doe.

In which sayings and Descriptions of theirs, I desire the Reader to take notice of two things by the way, which being well remembred, may serue for further vse hereafter.

1. That these *Descriptions* are in part so fitted to their owne Fasts, as that they disagree with the Fasts both mentioned in Scriptures, and practised in the Primitiue Church: as when they define a Fast to be an *abstinence from meat* onely: for so it is vsed in the Church of Rome: but it was not so in the ancient Church of God. For the practice of Gods people in the Scriptures, and of the ancient Fathers in the Primitiue Church, was as well to forbear drinke as meate, during the time of their abstinence: as heereafter may appeare more fully.

2. That these Descriptions of a Fast, are in other things so fitted to the practice of Antiquitie, that they doe condemne the Fasts of the Romane Church: as for example, When they say, that in an holy Fast, men must haue but *one refectiō*, and that must be a *supper, not a dinner*; & that both their *abstinence*, and their *choise of meates* when they eate, must be such, as may *tame the flesh*, and *bridle the lusts of it*. For all these things are most true in true and sincere Fasts, such as the Scriptures doe commend, and the ancient Church did practise; but in Popish Fasts they finde no place at all: as shall be manifest (God willing) in the due place.

And

And the reason of this medley or mixture of ancient and latter customes in their definition of a Fast, I take to be this; because our new Roman Doctors doe so describe fasting, as their elder Schoole-Doctors, *Thomas* and *Hales*, had done before them: and these men did so describe a Fast, as the Romane Church did then practice and prescribe it. And their custome then was, to *drinke* at all times, but not to *eate* saue once in the day, and not sooner then three of the clocke in the afternoone. For as for the *noone-tide dinner*, and the euening *Collation*, things now allowable in a Popish Fast, they are abuses of later times, since *Hales* and *Thomas* were departed this life. And this shall suffice to be said of the first point, namely how the Romane Church doth define a religious Fast.

THe next point to be considered is, What Indulgence or liberty they take and grant, contrary to the practice of Scriptures, customes of the ancient Church, and these rules of their own. And this may be considered or obserued in five particulars: 1. In their *choise of meates*. 2. In the *number of their Refections*. 3. In the *time of their eating*, or breaking vp of their Fast. 4. In the *quantitie* of their meate and drinke. And 5. in their *dispensations* with the Rules or Lawes of Fasting.

CHAP. II.

Choise of meates in a Popish Fast.



(a) Ieiunium est abstinentia quaedam arctior, quam homo ab omnibus cibis, aut saltem à quibusdam lautioribus se abstinet, &c. Pisan. de Abstinēt. cap. 1. pag. 98.
 (b) De cibi tantum, non de potus abstinentia datum est preceptum ecclesiasticum. Reginal. prax. fori Pœnitent. l. 4. num. 173. pag. 155.
 (c) Ecclesie ieiunium est, quo non à potione, sed à cibo abstinemus. Azor. Instit. part. 1. l. 7. c. 8. pa. 555. I. Ioseph. Angles Flor. in 4. Sententiarum, part. 1. de Ieiunio, q. 9. Difficult. 2. pag. 433. Alijque passim.

Of the five particulars, the first is, their *choise of meates*. Concerning which, I note these things for the present purpose.

I. They doe not require in any Fast of theirs, a *totall abstinence* from all meate and drinke. For first they define a Fast to be an *abstinence from all meates, or at least from the more delicate or dainty meates*. In which speech I note two things. 1. That they allow a *totall abstinence* in Fasts: and therefore the Fasts in the reformed Churches are in this respect warrantable, *even our enemies being Iudges*. 2. That in their Fasts it is held sufficient *abstinence*, if a man forbear some meates, though he feede on others. Secondly, they allow men any sort of drinke in the time of their fasting. For, *the precept of the Church for fasting, was made and meant of abstinence from meate onely, and not from drinke*; saith Reginaldus. And Azorius, *The Fast of the Church* (saith he) *is that, in which wee doe abstaine, not from drinke, but from meate*. And by this it appeareth, that they do not require a *totall abstinence* in their Fasts, either from all meates, or from any drinke.

II. They doe allow of *wine, hot waters*, and any other strong drinkes on their fasting day. So

Azorius

Azorius saith,^a *It is an vniforme opinion of Diuines and Canonists, that the drinking of Wine, whether it be in the morning before dinner, or after dinner in the euening, doth not breake a mans fast.* And so say others also: but it will be needlesse to alledge them, seeing the Iesuite saith, that it is an opinion, in which they generally agree.

III. They allow *Electuaries* and *spices*, and whatsoeuer else doth principally serue to helpe infirmitie, or to further digestion. So *Lessius* saith,^b that the vse of *Electuaries* and *condited things* is not forbidden in the time of a Fast. And *Reginaldus*, hauing said that a man breaketh not his Fast by drinking, addeth,^c *Neither is the Fast broken by taking of Electuaries.* And because no man should be ignorant how farre they stretch the vse of this word, he saith, they meane by it,^d *all manner of things which are vsed, as spices are, so bee eaten after meales, to helpe digestion.* And to like purpose *Iosephus Angles*,^e *Those things (saith he) which are giuen by way of medicine, though they bee often taken on a fasting day, doe not breake the Fast of the Church.* He addeth, that this Conclusion is not only meant of syrups and physicall druggs, but also of all other preserued things and *electuaries*, which are truly taken by way of medicine. Besides, in their Fasts, they say, that abstinence from meate onely is required, not from drinke nor medicine. And what they meane by these words, they explaine in this manner, *digestionem, &c.* *Reginald. l. 4. num. 152. pag. 151.* (c) *Ea, quæ per modum medicine tradisunt, quanquam sæpe accipiantur, Ecclesiæ ieiunium minime solvunt. Hæc conclusio intelligitur non solum de syrupo & pharmaco, verum etiam de quibuscunq; alijs condimentis & Electuarijs, quæ verè per modum medicine assumuntur, &c.* *Ioseph. Angles in 4. Sentent. part. 1. q. 9. art. 2. Difficult. 3. pag. 434.*

(a) *Consenſus est opinio, patetque vni, sine mendante prandium, sine post prandium vespere ieiunium non solvere.* *Azo. Instit. part. 1. l. 7. c. 10. q. 7. pag. 561.*

(b) *Inferius secundo non probetur usum Electuorum & conditorum, &c.* *Less. de Iust. & Iure, l. 4. c. 2. nu. 10. pag. 719.*

(c) *Nec tamen frangitur sumptione Electuarij, nisi sumuntur in fraudem ieiunij.* *Reginald. l. 4. nu. 153. pag. 155. v. Bellar. de Ieiun. cap. 1. pag. 168, 169.*

(d) *Nec item Electuaria. Quæ nomine Palud. ipse quid intelligat, exprimit his verbis, Dico autem omnia huiusmodi, quæ consueuerant, sicut species, sumi post prandium ad in-*

(a) Id quod principaliter institutum est ad nutritionem, dicitur cibum: id vero quod principaliter facit ad bonam nutritionis dispositionem & ciborum digestionem, vocatur potus: & id quod principaliter est contra morbos, — vacatur medicina.
Reginald. l. 4. nu. 125. p. 147.

ner: That which is principally ordained for nourishment, that is called Meate; that which is principally for the good disposition of the foode, and the digestion of meates, that is called Drinke; and that which is principally against diseases and infirmities, that is called Medicine. And so in the conclusion, Spicerie, Confections, Electuaries, Preserves, and such like Iuncates, commonly vsed at the end of meales, these they approve as lawfull and warantable enough, without any danger of breaking their Fast, though they bee vsed many times in one day, and without any iust cause of infirmity in the partie that taketh them: for by their doctrine, if the things so taken be ordinarily meant for drinke or medicine, they may lawfully bee vsed by any man, whether for this or for other ends.

(b) Secunda propositio est, in Quadragesimali ieiunio prohiberi esse non tantum carnum & sum, sed etiam eorum que ex carne originem habent; ut latic, butyri, casei, ovorum: in alijs autem ieiunijs, prohiberi tantum esse carnum & sum. Reginald. l. 4. nu. 144 pag. 150.

III. Though ^bin Lent time, they forbid the use of eggs, cheese, butter, &c. yet in other Fast, the use of flesh onely is forbidden by their Lawes. So Reginaldus saith, and he giueth this reason for it, because non datur in lre textus, there is no Text in the Law, to forbid other meates in their ordinarie Fast. And to like purpose others of them speake also; unless (as some add) the custome of some place doe perhaps require more then the Canon of the Church doth. And so, when all is laid together, it is cleare, that the Church of Rome in her ordinary Fast, doth forbid no other meate but flesh onely; and in her strictest Fast, alloweth the best wines, and the finest iuncates, and the hottest spices, and whatsoever else is of the like nature. And this is it which they teach for their choise of meates.

But

But heerein they swarue not a little, both from the practice of *Antiquitie*, and the right vses of a religious Fast. And first, that they swarue from the practice of *Antiquitie*, recorded as well in the Scriptures, as in the writings of the ancient Fathers, may appeare by these two considerations.

1. That the *Ancients*, during the time of their abstinence, did forbear all as well *drinke* as *meate*, not allowing themselves for that time any kinde of sustenance. To this purpose it is that *Moses* his Fast in the Mount is thus described; *He was there with the Lord fortie dayes and forty nights, hee did neither eate bread, nor drinke water.* Exod. 34. 28.

and Deut. 9. 9, 18. And so, when *David* fasted for *Abner*, So doe God to me, (saith he) and more also, if I taste bread or ought else till the Sunne be downe.

2. Sam. 3. 35. And when *Esther* appointed the Iewes to fast, Fast ye for me (saith she) and neither eate nor drinke three daies, night nor day. Esther 4.

16. And the King of *Niniuch* proclaiming a publicke Fast through the Citie, Let neither man nor beast, (saith he) heard nor focke taste any thing: let them not feede, nor drinke water. Ion. 3. 7. Nor can there be found any example in the Scriptures, in which any *drinke* was vsed or allowed during their fasting day, till euentide, when their Fast broke vp.

For as for that place of *Daniel*, where he saith of himselfe, I was mourning three full weekes: I ate no pleasant bread, neither came flesh nor wine in my mouth, &c. Dan. 10. 2, 3. which the Doctors of Rome doe so frequently vrge for their choice of meates, it maketh nothing for the

*Treatise of
Fasting, cap. 1.

purpose. For *Daniel* did not fast with those meats, but rather broke his Fast with them: I meane, that *Daniels* Fast was a totall abstinence from all meat and drinke for the whole day; and the course fare there spoken of, was the diet that hee vsed at night, when his dayes Fast was ended: as I haue proued * else-where. And as this was the practice of holy men in Scriptures, so the like was the practice of religious men mentioned in ancient Writers. *Eusebius* relating the History of cer-
taine religious men about *Alexandria* in *Egypt*,

(a) *Cibum aut
potionem ante so-
lis occasum nemo
illorum capit.* Eu-
seb. Hist. l. 2.
c. 16.

(b) *Hanc Inpri-
mis cautionem fi-
bimus indicat, ut
non potius quic-
quam, non esus
ulla oblatione
deuictus, ante sta-
tionem legitimā,
communemq; re-
fectionis horam,
extra mensam
percipere sibiuet
prorsus iradul-
geat.* Cassian.
Institur. l. 5.
cap. 20. p. 216.

(c) *Dan. 10. 3.*

telleth out of *Philo*, ^a that none of them did take any either meate or drinke before the Sunne setting. And *Cassian* prescribing rules of abstinence for the religious men of his time, ^b Let enery one (saith hee) impose vpon himselfe this caution, that he doe not any way permit himselfe to taste any drinke or meate, before the set time of fasting be accomplished; and the usuall houre of feeding be come. By all which it may appeare, that the ancient custome of Gods seruants in their Fasts was, to forbear all, as well drinke as meate, during the time of their abstinence. Secondly, It is to be considered, that the Ancients, when they did refresh themselues on their fasting daies, which was in the euening, they vsed not wines, nor spices, nor iuncates, but course and vnpleasant fare, such as might at once both refresh nature and afflicke it. So *Daniel* speaking of his diet, while the daies of his fasting continued, saith of himselfe, ^c I ate no pleasant bread, neither came flesh nor wine in my mouth. Where we may note, that *Daniel* vpon his fasting dayes abstained

stained as well from *strong drinke* and *fine bread*, as he did from *flesh*. And therefore, as before I shewed that this place doth make nothing for Popish *choise* of meates, so heereby it appeareth, that it doth vtterly ouerthrow it. And so in the ancient Church of Christ, St. Hierom teaching *Nepotianus* the true properties of an holy Fast, ^a *Let* (a) *Sint tibi pa-*
thy Fasts (saith he) *be pure, chaste, sincere, moderate,* *ra, casta, simplici,*
and not superstitious. *For what availeth it* (saith he) *non superstitiosa*
to forbear oyle, and to seeke after farre fetched and *ieiunia. Quid*
deare bought niceties, as drie Figgs, Pepper, Nuts, *prodest oleum non*
Dates, Simnells, Honey, Pistace nuts? *vesti, & modifi-*
Wel-dressed as quassam diffi-
Gardens are tumbled ouer, that wee may not feede on *cultatib; ciboru*
browne bread: and while we follow after delicates, we *querere, caricari,*
are drawne backe from the Kingdome of Heauen. *piper, nuce, pal-*
And *marum fructus,*
if this holy Father do not allow of these so meane *similam, mel,*
delicates in comparison, how would hee thunder *pistacia? Tota*
against sweet wines, and sweet meates, marchpanes, *hortorum cul-*
preserved stufte, and condited juncates, all of them *tura vexatur*
very warrantable on a Romane fasting day? *ut cibario non*
And *vescamur pane:*
this custome of the ancient Church, is so cleare *et dum deliciis*
and well knowne to all that knowe any thing in *seclamur, à*
Antiquitie, that the Writers of the Church of *regna Caelorum*
Rome doe confesse it to be true. The Author of *retrahimur. Hier-*
*the Booke called *Antiquitates Liturgica*, saith,* *ron. ep. 2. ad*
^b [Fuit olim par ratio vini, qua carnis;] There was *Nepotian.*
anciently the same reaso of wine, that was of flesh. *pa. 8. A.*
And *(b) Antiq.*
not long after he addeth, that the meates forbid- *Liturg. to. 1*
den by the Canons in time of fasting, were delicate *feria quarta*
meates, either by nature, or made such by Arte. *quatuor tem-*
(c) Postremum *porum. cap. 1.*
pag. 101.

a quo abstinere iubent Canones, sunt cibi delicati, sue naturâ, siue arte conditi. Ibid.
 pag. 101.

(a) *Jeinia nostra, quæ dum olei flammæ, vini æstum, omniumque aromatum generis ignes Hælloni insanciant stomacho, veteribus Christianis omnino fuisse non modo incognita, sed & intolerabilia atq; adeo abominanda, pijs criminibus vera cogitantibus arbitratur notius, quam ut de ea re ulla sint verba profundenda.* Lind. Panopl. l. 3. c. 11. pag. 89.

(b) *Abstinebant illi piscibus, omnique potu, qui inebriare potest: nunc in solis carnibus ciborum delectus fere consistit.* Beyerlinck. prompt. in festo Cinerum, tom. 3. pag. 64.

(c) *Licet vinum olim fuerit de numero rerum quæ*

in die ieiunij sumi prohibentur, nunc tamen non esse. Reginald. l. 4. num. 151. pag. 151.

(d) *Vinum & iuxta puerperis concedebatur: sanos autem & valentes illud gustare in Quadragesima & quartis, sextisq; feriis, nefas fuisse testantur Epiphau. Timotheus & Balsamon. Mar. Galenus Catech. 93. pag. 291. (e) Veteres Canones non solum vinum, sed etiam siceram interdixere, & omne quod inebriare potest, & musam ac cœruissam: olera tantum concedebant in esum, seclusis etiam ipsi piscibus. Pisan. de Abstin. cap. 14. pag. 162. (f) Qui legum præcepta custodiunt, ignorant vinum in ieiunij, carnis esum repudiari.* Hof. Loc. com. cap. 17. fol. 176. pa. 2.

Lindan saith, that ^a *Wines, and Spices, and Confections*, now familiar in their Fasts, would haue seemed intolerable to the ancient Church. Beyerlynck saith, that ^b *they* (the Ancients) did abstaine from fish, and all drinke that might ouerturne the braine; but that now among them, their choise of meates consisteth almost in flesh only. Reginaldus saith, ^c *Though wine* anciently was in the number of those things which are forbidden on fasting dayes, yet it is not now so. Mattheus Galenus saith, ^d *Wine* was scarce permitted to women in childe-bed: but that men in health should taste it in Lent, or on Wednesdaies and Frydaies, was held as an hainous thing. And Pisanus, ^e *The ancient Canons* (saith he) did not onely forbid wine, but strong drinke, and Meath, and Ale, and all that might overcome the braine: they onely allowed hearbs for meate; fishes being forbidden also. And Hofmeister citeth a saying out of Theophilus Alexandrinus, that ^f *they who keepe the rules of the Lawes, know not any wine in their Fasts.* It is a cleare case then, that the Ancients did forbear wine and strong drinke, and pleasant meates, when they refreshed themselves vpon their fasting daies. And consequently, the choise of meates, which the Church of Rome doth make, is most opposite to the practice of Gods people in elder and purer times.

Secondly,

Secondly, the *choyse* that the Church of Rome doth make of her meates for a fasting day, doth ouerthrow the very vse of a religious Fast. For by their owne *definitions* and determinations, the vse of a right Fast is for *afflicting* of the body, and *subduing* of lust, and *elevating* of the minde to God-ward: but their *choyse* of meates ouerthroweth these ends and vses. For, *spices*, and *sweet-meates*, and *preserued stufte*, and *confectionary ware*, and *strong wines*, (all which, and much more, are allowable with them in their religious Fasts: nay, they do ordinarily prouide the *best wines*, or where wines are not so vsuall, *Braggot & Meath*, & other choise drinckes, to keepe Lent Fast withall:) these, I say, doe please nature, inflame the blood, fill the head, and prouoke lust; so farre are they from helping to cleare the braine, elevate the minde, coole lust, and afflict the body. This truth, besides the euidence of it in reason, is acknowledged by the Aduersaries also. *Iacobus de Grassius*, a

Although (saith he) *wine be nutritiue* or of a nourishing nature, *and the drinking of wine doth more prouoke men to lust* then the eating of flesh doth; yet,

&c. Pisanus, b *Catholikes* (saith hee) *in times past*, did abstaine from some fruites of the earth in Lent time, as *Augustine* doth witnesse; as namely from *spices*, and such things as stirre vp or prouoke lust. And so speake others: but I will content my selfe with one testimony more, and that is of *Cornelius à Lapide*, a late learned Iesuite. Hee writing on these words of *Daniel*, *Neither came there flesh nor*

(a) *Est vinum sit nutritiuum; & ad concupiscentiam magis prouocat potus vini, quam osus carnum.* — *Idem, &c. Iaco. de Grass. part. 1. lib. 2. c. 37. num. 24. pag. 215.*

(b) *A quibusdam terre fructibus abstinebant olim Catholici, in Quadragesima, ut docuit Augustinus contra Faustum, nempe*

ab Aromatis, aut iis que uenerem excitant. Pisan. de Abstinēt. capi 4. pag. 165.

wine

(a) *Veteres Christiani vsi sunt Xerophagia. i. cibis aridis, ut testatur Tertul. Cyr. Basil. & alij. Idq. faciebāt triplici de causa. Primo, ad penitentiam. Sicut enim potus, quia liquidus & subtilis & penetrans intima, intimius singulas corporis partes afficit & recreat; ita abstinere à potu et à liquidis, vespisq. aridis, maior est penitentia, quam vespis liquidis & abstinere aridis. Sic, siui magis affligit hominem quam fames: ac proinde facilius est esurienti abstinere à cibo, quam sitienti abstinere à potu. Secundo, ad castitatem. Cibi enim aridi arescunt corpus, & humorem venereum consumunt. Tercio, ad sapientiam, studium & orationem. Qui enim liquidis abstinet, caret vaporibus & fumis, qui caput, rationem & iudicium offuscant, obducunt & debetant. Hinc vetus dictum, Anima sicca est sapientissima. Corn. à Lapide in Daniel. 10. 3.*

wine in my mouth; note, that the Ancients did use a dry kinde of fooode, (consisting of bread, salt, water, and raw rootes, and such like) which they called Xerophagia, .i. a dry feeding. And they did it, (as he saith) for three causes. 1. *Ad penitentiam;* for an act of repentance, or (to vse their owne phrase) for doing of penance. For, as drinke, because it is liquid, and of a subtill substance, and easily piercing into the inward parts, doth more affect and refresh all the parts of the body; so abstinence from drinke, and liquid things, and eating of dry fooode, is a greater penance, then if a man should eate moist things, and abstaine from dry. So, thirst doth more afflict or chasten a man, then hunger doth; and therefore it is more easie for an hungry man to forbear meat, then for a thirsty man to forbear drinke. Secondly, They vsed this dry feeding (saith he) *ad castitatem;* for preserving of chastitie. For dry meates doe dry the body, and consume venereous moisture. Thirldy, *Ad sapientiam, studium & orationem;* for furthering of wisdom, meditation and prayer. For hee that refraineth moist meates, is free from vapours and fumes, which doe darken and dull reason and iudgement. And hence came the old saying, *Anima sicca est sapientissima;* The dry soule is the most wise. And if this bee true, as both reason doth teach, and learned men of the Romane Church doe acknowledge; we haue two conclusions from hence for our purpose.

1. *Concl.* Seeing Daniel and the ancient Christians, vpon good ground and reason, did for-

beare

beare wine and moist meates, and eate dry things, when they refreshed themselves vpon their fasting daies: therefore Papists, who permit all sorts of wine, and doe vse to chasten the body, by filling it with strong drinckes, are most vnlike to the holy men of elder times. And therefore it is an idle flourish, when they alledge Antiquity for the bolstering vp of their *choise of meates*: the custome of the Ancients being heerein no more like to the custome of the present Romane Church, then Chalke is to Cheese.

2. *Concl.* Seeing wine and drinckes, and moist things, and spicerie wares, doe more prouoke lust, and more dull the braine, and more refresh and content nature, than drie meates doe: therefore Papists make a mad choise of meates; when on their fasting dayes, which should serue for abating of lust, and afflicting of the body, and eleuating of the minde in prayer and meditation, they allow all sorts of wine and strong drinckes; and adde to their drinckes, sweet-meates, and conserues and confections, and spices, and what else may either please the taste, or content nature, so 'it bee not flesh. Let them cease then to boast of their *mortifying* of the flesh by prescribing of many fasts: for the *Drunkard* and the *Glutton* would, to choose, with such a fasting day once or twise a weeke, for the satisfying of their appetite, as these men doe prescribe and practise for the *macerating* and *cru-*
cifying of their flesh.

CHAP. III.

The number of refectiōns allowed in a Popish Fast.

THe second particular, wherein the libertie, or licentiousnesse rather, which the Romane Church doth take and vse in her Fasts, is, the number of refectiōns allowable with them on a fasting day. And for this purpose, I finde, that they allow, first, a *set meale*, which is their Dinner. Secondly, a *little meale*, which they call, *Canulam*, a *little Supper*; and *Refectiuncul. m.* a *small refectiōn*; or *Collationem vespertinam*, a *Collation in the euening*. And thirdly, they allow Drinkings all day long, as many as ye will; which we may call their continuall or all-day *Beuers*.

And for the first of these, that is, their Dinner, they acknowledge that to be a full meale; & they say that it is the only refectiōn which they allow vpon a fasting day. And therefore I shall not neede vpon this occasion, to say any more of it; all that heerein I doe intend, being onely to shew how many refectiōns they do allow. But for the other two, they do so mince the matter when they speake of them, as if these deserved not the name of any *Refectiō* or *Refectiōn*. And therefore it will be requisite to insist vpon these a little longer: that we may see what they say, and what we may thinke of them.

1. To beginne then with the former, which is their euening Collation, or little Supper, as they call it; we may, for discovering of their indulgence therein, consider three things. First, the *qualitie* of the meate then allowed. Secondly, The *quantity* of it. And thirdly, the *reason* and grounds, from whence this indulgence did arise. In all which, that no man may thinke them to be charged wrongfully, I will deliuer their opinion in their owne words.

And first, for the *qualitie* of the meate, or the kindes of things allowed by them, *Azorius* saith, ^a that the common custome is, (and that both he and the rest do approue of) for men to eate a little bread, either by it selfe alone, or together with fruites, hearbs, or other lighter meates, such as are figgs, raisins of the sunne, peares, apples, or other things made of sugar, or of honey, or a little small fish. *Filliucius* saith, ^b that all doe agree, that those things which commonly are brought to table at breakfasts and banquets, may lawfully bee vsed; such as are the fruites of trees, hearbes, and lighter meates, as figgs, almonds, raisins of the sunne, nuts, peares, apples, olives, iuncates, or banketing staffe. And ^c as for bread, though some haue made question of it, yet it may be taken without feare, and without danger. *Bonacina* saith, ^d *Al-* though it be receiued by the more common custome,

(a) *Communiam usu receptum est, ut parum panis, vel etiam adaux, vel solum, vel unicum fructibus, herbis, vel alijs cibis lenioribus, cuiusmodi sunt fige, una passa, nuxes, pira, poma, vel alia ex saccharo vel melle confecta, vel pisciculus parauit.*
Azor. Instit. part. 1. l. 7. cap. 8. q. 7. pa. 557.
 (b) *Discommodum conuenire, quod licet sumi possint ea, quo communiter in ientaculis collationibus apponi solent: qualia sunt arborum fructus, herbe, et cibi leniores; ut fige, amygdale, vne passa, nuxes, pira, poma, oliue, betularia.* *Filliuc. Moral. Q. 9. Tract. 27. part. 2. c. 2. num. 29. pag. 280.*

(c) *De pane, quāuū aliqui dubitarint, securū tamen adhiberi potest ex consuetudine. Ibid. (d) Quāuū communiori usu receptum sit, ut in secunda refectiōne y sumantur cibi, quibus in die ieiunij vescimur ante vel post prandium, ut sunt vna, nuxes, poma, vel alia ex saccharo aut melle confecta; licet tamen etiam sumi potest insculum, modo non sit ex coctis cibis, qui tempore ieiunij interdiciuntur. Posset etiam comedi pisciculus, aut exigua pars piscis marini.* *Martin. Bonacina Sum. Moralis, to. 2. de Legib. Disput. vlt. q. 1. punct. 3. num. 3. pag. 320.*

that in the second refectiōn, those meates may be taken, which on a fasting day we eat either before or after dinner; such as are raisins, nuts, apples, or other things made of sugar or honey: Yet broth also may lawfully be taken, so it be not of such boyled meates, as are forbidden in the time of the Fast. A little fish also may be eaten, or a little portion of a greater fish. These and such like be the meates, which they allow men to feede on in the euening of their fasting day; and by eating of these in stead of their vsuall supper, they macerate the body mightily, and pull downe the pride of the flesh, that it shall neuer dare to kicke against the spirit any more.

Secondly, for the quantite of meate in their euening Collation, they say, it may be such and so great, as the custome of the place is. *Fernandes* saith, that the custome of the Countrey is to bee obserued. For, ^a it is no mortall sinne to follow that, though the quantitie be somewhat great. *Fumus* saith, ^b that they, which make a grosse or great Collation, according to the custome of the Court of Rome, doe not vialate their Fast. *Fillucius* saith, ^c that the proper or adequate reason for the lawfull use of the euening Refectiōn, is not because it is little, but because custome hath brought it in: and that though the small quantitie of meate should not excuse it, yet the receiued custome doth free it from fault. *Tolet* saith, that ^d a measure is to be kept: for it may not bee so great, as that it doe rather become a Supper, then a Col-

(a) Non est mortale talem consuetudinem seruare, licet quantitas sit aliquantulum graminis, *Fernand.*

Exam. part. 2. §. 2. cap. 8. nu. 9. pa. 389.

(b) Facientes Collationem grossam secundum consuetudinem Rom. Curia vel sinelli, non frangunt ieiunium. *Aur. Armill. v. Ieiun. nu. 12. pag. 547.*

(c) Etiam si paruitas cibi, qui sumitur, non excusaret, adhuc tamen inducta consuetudo liberat à culpa.

Non ergo adequata ratio liciti vsus Refectiunculæ est, quia sit exigua, sed quia consuetudo iam induxit. *Filluc. Moral. Qq. Tract. 27. part. 2. c. 1. nu. 26.*

(d) In Collatione vero est mensura: non debet enim esse tanta, ut potius sit Cena; tunc enim seruaretur ieiunium. Quanta tamen debeat esse, consideranda est consuetudo communis patriæ, que riget communitatem apud homines bonos & tunc oratos. Non enim est peccatum mortale, talem consuetudinem seruare, licet quantitas sit aliquantulum grandis. *Tolet. Instruct. Sacer. 16. c. 1. nu. 6. pa. 738.*

lation;

lation; for then it were a breaking of a mans fast. But to know how great it may be, respect is to be had to the common custome of the country, vsed by men of tender conscience. For it is no mortall sinne, so obserue that, though the quantitie bee somewhat great. (a) In Curia Romana & Pontificia solent Refectiuncula sumi pau- lo maior. Azor. Instit. part. 1. l. 7. c. 8. q. 8. pag. 557. (b) De Collatione noctū Natiuitatis Domini respondet, — quod consuetudo non solum bonorum parum de sua salute spirituali curantium secularium, — Sed omnium clericorum, imo Religiosorum & Prelatorum, etiam Episcoporum & Archiepiscoporum bonorum invaluit, ut illa nocte opulentas Collationes fructuum et conseruatum — & verum ex saccharo confectarum in suis mensis ministrantur: quorum mensis adfuit, & testis sum, & sic dico posse fieri illa nocte cum talibus, non seruata mensura ieiunij. Llamas Summa Ecclesiast. part. 3. c. 5. §. 25. pa. 392. 393.

(a) *Non longo et pleno prandio vesperinam adyicimus Refectiunculam, quæ sepe numero in cenam degeneret.* Bey-erlinck. Propt. Moral. in festo Cinerum, text. 3. in fine, pag. 64.

(b) *Immo Et cenulam, -- postremo etiam instam adderent Cenam, quæ veteribus procul dubio iustum fuisset prandium.* Lindan. Pano-pl. l. 3. c. 11. pag. 89.

We to a long and full dinner doe adde an evening refectiōn, which oftentimes doth degenerate into a Supper. And this he mentioneth as a motherly indulgence which the Church of Rome doth permit vnto her children. And Lindan saith, That such hath beene the licentiousnesse of people, that beside the drinking of Wine and eating of Fish, things not vsed among the Ancients, ^b they added also Coenulam, a little Supper, and last of all, a full Supper, which the Ancients out of all question would haue esteemed a full dinner. Nor may any man except against this last testimony, because hee speaketh not of men of tender Consciences, but of the ordinary multitude, who as he saith, had taken an irreligious liberty against the strict Rules of their fore-fathers. For that limitation of Tolets, when he approueth only that custome which is allowed by tender consciences, is but a flourish, or a varnish to colour ouer their licentious dealing and doctrine with. For otherwise in deed and in truth, their Doctrine is, that in this case of Fasting, custome, whether it bee reasonable or vnreasonable, yet doth still make the practice lawfull, as I shall haue occasion to shew more fully when I come to the last particular. And by this it may appeare, what quantity of meat is allowable in their little Supper, as they call it.

In the third place now, wee are to consider of the reason or ground of this Supper on Fasting-dayes; for it was not so from the beginning: and therefore it will be worth the labour to search how it came in. But we neede not to bestow any
great

great paines : themselves doe tell vs, that *in for-* (a) *Quamquam*
mer time, when it first beganne, it was allowed only *olam sumerentur*
by way of medicine to procure sleepe, when men *[Collationes] tax-*
 through abstinence and emptinesse could not take *atim per modum*
 their naturall rest : but that now custome hath pre- *medicina ad cap-*
 nailed, that it may bee used for nourishment or to *tandum sumatur;*
 feede the body. And (as another saith) *bas the be-* *iam tamen consu-*
 ginning it was brought in to make men sleepe, and so *etiam aliquid*
 upon a kinde of necessity : but now it is by custome *per modum nu-*
 warranted, that we may use it without any such re- *tritionis sumatur.*
 spect. And so, or to the same purpose speake o- *Fernand. Exā.*
 thers also. So in conclusion wee see, that besides *part. 2. c. 8. §. 2.*
 their set meale at noone-tide, they allow a little *nu. 9. pag. 389.*
 meale (as they call it) in the euening, consisting *(b) Verius mihi*
 of bread, fruits, herbes, spices, confections, and a *videntur sentire,*
 small fish, and that in such measure or quantity, be *qui eiusmodi Re-*
 it small or great, as by the custome of the place is *fectiunculam ab-*
 made vsuall; and all this for refreshing and *solutē & simplici-*
 rishing of the body. And thus much they say. *ter efficitur au-*
bitantur, tamet-
si indigentia ex-
cusationem non
habeat. Eam o-
mnim à peccato de-
ferendi & liberat
non formi vel na-
tura necessitas,
sed consuetudo re-
cepta: & -- fa-
teor quidem illā
potius capisse
causā formi capi-
endi, & idcirco
etiam indigentia;
more tamen &
consuetudine est
introducā, ut eā

Now I say to the contrary, that this rule and custome of theirs doth both swarue from all practice of Antiquity, and doth crosse the rules and properties of an holy Fast, euen such as themselves doe require.

First, it is repugnant to Antiquity. & For anciently (saith a Iesuite) when all men fasted till thre of the clocke, they used not any euening Refectiōn: but

absolūtē et simplici-ter utantur. Azor. Instit. part. 1. l. 7. c. 8. q. 4. p. 556. (c) Fillius. Moral. Q. 1. Tract. 17. part. 2. c. 2. nu. 25. pag. 179. Less. de iustit. & iure, l. 4. c. 2. Dubit. 2. §. Item sumentes. pag. 719. Llamas Summ. Eccles. part. 3. c. 5. §. 24. pag. 391, 392. Joseph. Angles in 4. de Iesun. q. 9. art. 2. diffin. 4. pag. 435. (d) Olim quam in diebus deuotiū ad nonam canassent omnes, nulla vespertina refectiuncula utbantur: sed postquam edere se ex canore caperunt ad sextam, qui in ieiunio seruabant, introducā est refectiuncula vespertina. Azor instit. l. 7. c. 8. q. 5. pag. 556.

after

(a) Quia Canones ieiunantiū cibum prohibent, yeeres agoe, and more then a thousand yeeres after Christ) then was the euening Refectiō brought vp. And as another Iesuite confesseth, ^a Because the Canons of the Church doe forbid meat, but doe not forbid drinke: by the conuenance of the Prelates, our euening Refectiōns vntill vnto the Ancients entred in, vpon pretence, forsooth, lest drinke alone should doe hurt to the stomake. And Beyerlinck more freely & plainly ^b They, saith he, (he meaneth the Ancients) permitted one only Refectiō, and that a spare one too: but we to a long and full dinner doe adde a small Refectiō more, which oftentimes doth degenerate into a Supper. Thus themselues confesse (as indeed they cannot with any face deny so cleare and euident a truth) that their euening Collation is a nouell custome, vnheard of in the primitiue Church, or among good Christians in the purer times.

Secondly, this custome of theirs in taking an euening Collation after a full noone-tide Dinner, doth crosse and ouerthrow the nature and right vse of a religious Fast. For themselues describe a Fast to consist of one Refectiō onely; and they adde by way of reason, that if more were granted, it would take away the end aimed at in an holy Fast, which is the afflicting of the body, ^c because

(b) Illi unicam refectiōnem, cūq; tenuem ieiunantiū indulgebāt; nos longo et pleno prandio vespertinam adiungimus Refectiunculam, quae saepenumero in Canam degeneret. Beyerl. Prompt. Moral. in festo Cinerum, text. 3. pag. 63. 64.

(c) Probatur ex vniuersali consuetudine, quae sic interpretata est preceptum ieiunij, vt non nisi semel in die comedendum sit. Silesius, Medina, Azorius, & alij. Et iure meritoq; quia si pluries Refectiō sumeretur, non castigaretur corpus; passim enim homines contenti sunt duplici refectiōne. Filliuc. Tract. 27. part. 2. c. 2. nu. 22. pag. 279. Quum homines communiter bis in die comedant, volens ieiunare debet tantum semel in die comedere. Atq; ob id vnica comestio in die ieiunij (à media nocte in mediam vsq; noctem) est necessaria ad essentiam ieiunij. Ideoq; bis parum comedens non censetur ieiunāse. Lorichius Thesaur. v. Ieiunium nu. 6.

men ordinarily are contented and satisfied with two Refectiōs in a day; and consequently, more then one, would be no affliction or chastisement to the body. And they say true: and the truth of it is verified in this case. For who cannot without feeling any want of meat, goe to bed with such a Collation in the euening, after he hath eaten a good dinner before? By their owne rules then it followeth, that the allowing of such an euening Collation after a noone-tide dinner, is an abolishing of the right vse of an holy Fast.

And thus much for their euening Refectiō or Collation: I come now to consider their custome of drinking on their fasting dayes, which I call a continuall Bever. For they doe allow a man in their Fasts to drinke what drinke he will, and as often as he will. ^a In drinking in Lent fasts there is no limitation or restraint, how often it may be vsed, saith Medina. And Fernandes, hauing first propounded the question, ^b Whether vpon a fasting day a man may drinke oftentimes, although hee doe know he shall be nourished very much by it: hee answereth readily and roundly, Poteris, hee may doe it. And so Filliucius, ^c I say (saith hee) that drinking of water, or wine, or beere, whether it be before or after dinner; whether it be taken for nourishment or not, doth no way breake a mans fast. And agreeably hereunto the rest of their Doctors doe teach, as I shewed before out of *Azorius*.

Now lay these things together, that vpon a Fasting day a man may eat a full dinner, and after that in the euening take a little Supper, which by

E

ver-

(a) In Ecclesiastica Quadragesima unica refectio tantum est concessa, & in potatione nulla est apposita limitatio: Io. Medina Cod. de Ieiunio. q. 2. in fine pag. 329.

(b) Poteritis quā in die ieiunij sepius bibere; quamuis sciat se potu maxime ali? Resp. Poterit. Fernand. Exam. p. 2. c. 8. nu. 17. p. 392.

(c) Dico potum aqua vel vini vel ceruisia, siue ante siue post prandium; siue sumatur ad sustentationem, siue non, haud frangere ieiunium.

(a) Colligitur,
quod non prohibetur
bibere quantum quis
voluerit ante &
post comessionem.
Sequitur prae-
vea cum non in-
fringere ieiunium,
qui sumit Collati-
onem: nam am-
plius quam semel
in die non come-
dit. Barthol.
Medina In-
struēt. Confes-
sationum, l. i. c.
14. §. 10. pag.
142. Non dici-
tur Refectio, sed
Refectiuncula.
Bonacina Mo-
ral. Theol. to. 2.
disp. vlt. q. 1.
punct. 3. pag.
320.
(b) Voco Refe-
ctionem, sum-
ptionem cibi ad
alendum corpus,
Filliuc. Tract.
27. part. 2. cap. 2.
n. 22. pag. 279
& Sumere ten-
taculum s. roti-
num ad sustentationem naturae, est procul dubio iterum comedere. Caiet. Summula, v. Iei-
unium. fol. 120. pag. 2.

vertue of common custome doth grow to a true or
iust meale many times; and besides all this, a may
drinke *sweete wines* and *strong drinckes*, what he will,
at all times of the day, and then tell me, what great
penance is to be found in a Popish Fast? They say,
that drinking of the *best wines*, is no feeding, and
that eating a *Collation* in the euening, and *spices*
and *conserues* at other times of the day, is no *Refec-
tion*. But *Ionathan*, when he *tasted a little honey up-
on the point of his speare*, felt himself much refreshed
by it; as it is 1 Sam. 14. 27, 28, 29. And we finde
it in experience, that strong drinckes, spicerie and
confections, doe so satisfie the desire of nature,
that they take away a mans appetite from his
meate; and themselves confesse, that *wines*, and
strong *drinckes*, and *Electuaries*, doe nourish the bo-
dy, and breede blood and spirits. What gluttons
then are they in their religious Fasts, that esteeme
all this as no *refection* of the body? And if it bee
a *Refection*, (as they which vse it doe feele, and all
that consider it, euen themselves not excepted,
will confesse it;) then a Popish Fast is not contain-
ed in the definition of a true Fast, one essentiall
part whereof is this, that there be taken *one onely
Refection* for the space of a whole day.

CHAP. IIII.

The Time of refection in a Popish Fast.



Hus I haue done with the second particular; concerning their *Indulgence*, namely, the *Number* of their *Refectiōns*: the third is, the *time* that they prescribe or allow for the breaking of their Fast. For in

the ordinary Fasts of the Church, one *refectiō* in the day hath euer beene allowed, but that in times past, when Religion was not defaced with superstition and hypocrisie, was towards the end of the day; that so nature might bee chastened, and yet not destroyed. But in the Fasts of the Church of Rome, this vsage of the Ancients is peruerred also. For clearing of which point, I will set down their owne sayings and conclusions.

1. They say in the generall, that that time for breaking of a mans Fast is lawfull, which custome doth approue. So *Medina* saith, *that concerning this point we are not to make any stop, nor is it needfull to moue any scruples: but let the custome of the Country be obserued herein, as in many other things.* *Fernandes* first propoundeth the question: *What is a competent houre for receining of meate on a fasting day?* and then he shapeth the answer to it, *That houre which is vsed to be kept according to the custome of the*

(a) *Hic taxat non est immorandum, nec opus est scrupulos inferre. Seruetur in hoc, sicut in alijs multis patrie consuetudo, Ioh. Medina Cod. de ieiun. q. 6. pag. 338. Col. 2.*

(b) *Interr. Que est hora competens sumendi cibum? Resp. Ea, que secundum consuetudinem loci seruari solet paulo plus minusue.* *Fernand. Exam. part. 2. c. 8. §. 2. nu. 4. pag. 388.*

(a) Nova quidem
conueniens, ante
quam non est
comedendum,
est meridies gros-
sa estimatione.
Sed ubi commu-
niter non serua-
tur à ieiunanti-
bus, potest quis
comedere illā ho-
rā, quā commu-
niter ieiunantes ibi
comedunt. Caic.
Summul. v.
Ieiun. fol. 120.
pag. 1.

(b) Nunc autem
Religiosi, etiam
multum ante me-
ridiem aſtuo
tempore & in
Quadrageſima
videtur conde-
dere. Caietan.
Ibid.

(c) Seculares
ieiunium laxant
ac ſoluant, hyeme
quidem unā ante
meridiem horā;
ſed. Barthol. Medina ſaith,
ſtate verò dua-
bus ſere horis an-
te meridiem: Ma-
nach verò &
ceteri religioſi,
hyeme aut ſeni horā ante meridiem,
aut in meridie, aut etiam horā ante meridiem;
ſtate verò
unā horā integram, aut etiam unā & ſeni horā ante meridiem. Azor. Inſtit. part. 1. l. 7. c. 11.
pag. 564. Col. 1. 2. (d) Filliuc. Tract. 27 part. 2. c. 4. nu. 73. pa. 284. (e) Reginald.
Prax. l. 4. nu. 156. pag. 152. (f) De hoc non eſt ſcrupulus habendus. Nam videtur mos eſ-
ſe inter Chriſtianos introductus, quod edere ſufficit quaſi horā ante meridiem; ſuntque nonnulli
Doctores ſentientes ſeruandū ieiunium, ſi menſ comedatur tribus aut quatuor anticipatis horis ante
meridiem, modo non concedatur magis quam ſemel. Barthol. Medina Inſtruct. Conſeſ.
l. 1. c. 14. §. 10. pag. 143.

place; or thereabouts not much vnder or ouer. And
Cajetan, ^a The conuenient houre (ſaith hee) before
which we muſt not eate, is mid-day: But where that
is not commonly obſerued, a man may eate at that
houre, at which thoſe that doe faſt, doe commonly eate
in that place. And to the ſame purpoſe ſpeake o-
thers alſo.

Secondly, for more particular determination
of the time, they ſay, that the cuſtome among
them is, to dine on their faſting daies about mid-
day, or an houre or two ſooner. Cajetan ſaith, that
^b euen their religious men, in ſummer and in Lent doe
eate their meale long before mid-day. And Azorius
telleth vs, that their ^c Seculars doe breake off their
Faſt in winter, one houre before mid-day, and in ſum-
mer almoſt two houres: and that Monckes and other
religious perſons doe it, in winter, about mid-day, or
halfe an houre, or a whole houre before; and in ſum-
mer, a whole houre, or an houre & an halfe before mid-
day. And to him agree ^d Filliucius, and ^e Reginaldus.

Thirdly, They thinke it not vnlawfull, to
breake Faſt longer before noonetide, if ſo it be v-
ſed. Barthol. Medina ſaith, ^f that wee are not to
ſtand ſcrupuloſly vpon this point, becauſe the cuſtome
is brought in among Chriſtians, that it ſufficeth to
eate about an houre before noone: and that ſome Do-

Etors think that a Fast is kept, if men eate in the morning, three or foure houres before mid-day, so they eate not oftener then once. And he and they speake according to their owne grounds and principles. For seeing custome is of such power with them, both in this and in other things, that it may disannull and cancell the Churches orders in greater matters then this is, as ^a Reginaldus saith it may, then if custome haue preuailed to haue Dinner many houres before noone, it will be safe inough to vs it.

(a) Reginald.
l. 4. nu. 156. p. 2.
152.

Fourthly, because the rules and Canons of the Church did requise, that their after-noon service, which they call *Officium Nona*, their *noone or ninth-houre Service*, which was at three of the Clocke after mid-day, should bee said in their Churches, before they did breake off their Fast; they translated their after-noon Service to the fore-noon, that so they might eate their Supper about mid-day, or sooner. And though they altered the time, in this manner, from the ninth houre to the sixt, or sooner, that is, from three of the Clocke to twelue; yet they kept the old name of their Service still, and called it *Preces Nona*, the *noone or ninth-houre Prayers*. And from hence a learned man of their own Church obserueth, that *in Flanders, and among the Wallons, mid-day or twelue of the Clocke hath beene vsed to bee called Noone*. And so wee see it is called among vs heere

(b) Est hoc nostris moribus receptum in officio Ecclesiastico, ut diebus leionorum Preces Nona, & quoniam hora nona dicere oportebat, ante prandium recitentur. Et vulgus Rusti-

corum apud Malones meridiem vocant Nonam, & Flandri tam Rustici quam Cives meridiem suo idiomate vocant Nonam; & ad pulsam duodecima, quae est nobis hora meridiem, obtinuit vetus proborum Catholicorum consuetudo, ut de testa capite oreque Deus & cogitetur mors Christi, quae accidit hora nona. Antig. Liturg. to 1. serm. 4. quatuor Temporum cap. 1. p. 100.

(a) *Tempore Quadragesima non manducant ieiunantes ante dictas vespers: sed dicunt illas omnes Ecclesia decimā horā, ut undecimā comedant.* Hieron. Llamas Summ. Eccles. part. 3. c. 5. §. 26. pa. 394. *Exat illa consuetudo in Quadragesima, ut horā nonā, hoc est, nostro more, horā tertiā post meridiem, inciperent fieri missæ, & post missas Officium Vespertinum, ac deinde solueretur ieiunium. Cui legi nostri mores fraudem faciunt. Ita enim dicimus missas ut onā cum Vespertinali Officio, quod illis in Quadragesima continuò rectè subiungimus, finiatur hora sexta, que respondet nostre duodecime seu meridiei, & tunc solumus ieiunium.* Antiq. Liturg. to. 2. feriā sextā post Cineres, pag. 105. (b) *Quum ieiunium, quod antea non nisi ad nonam horam, siue ad tertiam nobis pomeridianam soluebatur, ante meridiem interrumpitur, atque eam in rem non modo mysteria, sed & vespere suum mentientes tempus anticiparentur; factum est ut hora ieiuniorum labore molestiores praeviderentur.* Lindan. Panopl. lib. 3. cap. 11. pag. 89. (c) *Tunc vespertine horæ post horam tertiam post meridiem celebrabantur; quam horam quum multi esset difficile expectare ut cenam sumerent; postea usu indultum est, ut ante vel iuxta meridiem celebrarentur, ut illis finitis, competens ad comedendum tempus fidelibus relinqueretur.* Io. Medina Cod. de Ieiun. q. 6. pag. 338. Col. 2.

in England. Nor did they rest contented with this; but because the ^a Canons required, that in Lent time they should fast till after the *Vespers* or Euening Seruice was ended, which was toward night; they said their *Vespers* or Euening Seruice in the morning, that hauing dispatched them, they might goe to meat at 11. or 10. of the clocke. And so ^b their *Euening Seruice* (as a learned Bishop of their owne doth obserue) *belyeth his time*, being performed long before that time of the day. And the reason of all this was, because (as ^c themselves doe tell vs) *it was too long for many to stay till three of the clocke for their supper; And therefore it was brought in by custome, that the Euening Seruice should be said before or about mid-day, that that being ended, there might be left a competent houre, for Gods faithfull people to eate on their fasting day.* The summe is, they made haste with their Seruice, that they might not stay long for their Dinner.

Now against this part of their *Indulgence*, I say,
1. That it is against all practice of Antiquitie in Scriptures. For, the custome related there, was to abstaine till Euening, or the Sunne-setting; as may appeare by the examples of Fasts recorded in

Scriptures,

Scriptures, and gathered and alledged by Bellarmine to that purpose. ^a In the Old Testament, (saith he) where there is speech of fasting, there is mention made of the evening, as the time when they broke off their Fast: as *Iudg.* 20. 26. They fasted that day untill even. And the like is said, *2. Sam.* 1. 12. They mourned and wept and fasted untill even for Saul and for Jonathan, and *2. Sam.* 3. 35. So doe God to me, and more also, if I taste bread or ought else, till the sunne be downe. And so else-where. Whereby we understand (saith hee) that among the Fathers of the Old Testament, a Fast was, to eat meate but once on-ly, and that in the evening. The case is both cleare and confessed; and therefore needeth no further prooffe.

2. I say, that it is against the practice of the ancient Christian Church. For ^b in the beginning of the Church, Fasts were continued till the Sunne-setting, saith *Ioseph Angles*. He addeth, that the reason thereof was, because the Apostles received their forme of fasting from the Fathers of the Old Testament, who were commanded to keepe their Fast till evening. And so the Apostles Scholers kept it for many yeeres after. And for prooffe thereof, hee bid-deth vs reade *Eusebius*, *Basil*, *Ambrose*, and *Augustine*. And if he had pleased, he might haue added others moe. *Bellarmino* citeth *Tertullian*, *Athanasius*, *Basil*, *Epiphanius*, *Ambrose*, *Hierom*, *Prudentius*, *Paulinus*, *Chrysostome*, *Augustine*, *Cassian*, *Benedict*, *Gregorie*, *Bernard*, *Micrologus*, *Gratian*. Our

(a) In Testamento veteri quom de ieiunio agitur, bene spectantur fit mentione, *Iud.* 20. Ieiunauerunt illa die usque ad vespertam. Idem habetur. *2. Reg.* 1. & 3. & alibi. Ex quo intelligimus apud Patres Veteris Testamenti ieiunium fuisse semel tantum, idque ad vespertam cibum capere. *Bellar.* de bo. oper. in partic. l. 2. c. 2. Sunam igitur.

(b) In principio nascentis Ecclesie ieiunium usque ad solis occasum tenebatur. Et ratio est, quia Apostoli formam ieiunandi acceperunt ab antiquis Patribus, quibus preceptum erat usque ad vespertam ieiunium seruare. Et ita Discipuli Apostolorum per multa tempora seruauerunt. *Lege Euseb.* l. 2. *Hist. Eccl.* c. 17. & *Basil.* *Serm.* 1. de Ieiun. & *D. Ambros.* *Serm.* 33. & *B. Aug.* *Ep.* 86. *Ioseph.* *Angles* in 4. *Sent.* part. 1. de *Leij.* q. 9. ar. 3. *Diff.* 1. pa. 440. v. *Antiq. Liqur.* to. 2. *serm.* 6. post *Cinices.* pa. 104.

(a) *Christiani Veteris ieiunia non soluebant, nisi horā nonā ab ortu solis, vel etiam horā vespertinā in Quadragesima. — St. August. in Epist. 86. ad Casilianum, passim accipit non prandere pro eo quod est ieiunare, & contra non ieiunare pro eo quod est prandere. — apud Veteres — inauditum est profus, ut ante horam nonam, que est tertia post meridiem, ieiunium quodcumque soluitur: quemadmodum etiam nulla est apud Veteres mentio binae Refectionis, quā de ieiunijs agitur. Bellar. de bonis operibus in part. 1. cap. 2.*

(b) *Tanta fuit olim cura non comedendi ante nonam tempore ieiunij, ut prandere & non ieiunare passim omnibus Veterum libris fuit synonyma. Antiq. Liturg. to. 1. feria quarta, 4. temporum, cap. 1. pag. 99.*

of which Authors he concludeth, that ^a *The Ancients did not breake off their Fasts til three of the clock in the afternoone, or till evening in Lent time: that in S. Augustines dialect, Not to fast, and to dine, or to fast, and not to dine, is all one: and that it is a thing neuer heard of among the Anciēts, that any Fast should be broke off before three of the clock in the afternoone.* And (as another learned man noteth) ^b *So great was the care in old time, not to eate before three of the clocke on their fasting daies, that to dine, and not to fast, are euerywhere in all the Bookes of the Ancients, words of the same signification.* And the like is acknowledged generally by the rest of their learned men: as indeed the case is so cleare, that it cannot be denied, or any way shifted off. And heere with we may rest satisfied for this point: Onely I will adde one consideration more, that the Ancients, though they did eate but one onely meale, and that a sparing one; yet they esteemed it not the keeping of a fasting day, if they tooke that meale about noonetide or dinner time. And hence it was, that because the Church did forbid any fasting daies to be kept between Easter and Whitsunday, that they might expresse their ioy for Christs Resurrection; the ancient Monkes, not willing to vse any fuller diet then they were accustomed vnto at other times, did only change their supper into a dinner, without altering the quantitie of their meate. So St. Hierome, relating the customes of the Coenobitæ, that is, such religious persons as liued together in a Collegiate life, saith

among

among other things, ^a *From Easter to Pentecost, their Suppers are changed into Dinners, that so they may both satisfie the Orders of the Church, and yet not stufte the belly with a double portion of meate.* And in *Cassian* we finde, that one hauing moued a doubt, how a religious man, accustomed to fasting and spare diet, might passe this long time of Festiuitie betweene Easter and Whitsuntide, without making the flesh too wanton, if hee should feede more fully or finely then before; answere was made, to this purpose; that ^b *for the keeping of this festinall solemnitie appointed by the Church, without breaking of the wholsome order of their spare diet; it would suffice so farre onely to remit of their rigour, that the meate which was used to be taken at three of the clocke in the afternoone, should for that space of time be taken somewhat sooner, that is, about twelue of the clocke, in that maner onely, that neither the wonted measure, nor the qualitie of their meate be changed.* By which places it is apparent, that Antiquitie thought a mans Fast to be broken, if there were nothing else in it, but onely this, that he did eate about mid-day; though the *quantitie* and *qualitie* of his meate were altogether the same that is vsuall on fasting daies. And this may serue to shew how vnlike the Church of Rome is in this point also, to all Antiquitie both of the Iewish and Christian Church.

Thirdly, I say, it is against the nature of a Fast, as it is described by Popish Doctors. For, a Fast is for afflicting of the body by subtraction of food. And therefore, (as *Thomas* speaking of this

(a) *A Pascha ad Pentecosten Canna mutantur in Prandia; quod & traditioni Ecclesiastica satisfiat, & ventrem cibo non onerent duplicato.* Hieron. Epist. 22. ad Eust. pa. 186. F.

(b) *Ut ergo & diebus festiuis statuta consuetudo solennitatis conseruetur, & saluberrimus paucimonie modus minimè transcedatur; sufficit ut indulgentiam remissionis eorum sequi progressi patiamur, ut cibum quiborū dies mens fuerat capiendus paulo citius, id est, sexta hora pro festiuitatis tempore capiat, ea ratione dulcorat, ut esurum solitus modus vel qualitas non mutetur.* Cassian. Collat. 21. cap. 23. pag. 1030.

(a) Vnde oportet, quod aliquid addatur supra communem consuetudinem; ita tamē quod per hoc non multum natura grauetur. Est autem debita & communis consuetudo comedendi hominibus circa horam sextam; tum quia iam videtur esse completa digestio nocturno tempore, naturali calore interiori renouato propter frigus noctis circumstantes; & diffusio humoris per membra, coöperante ad hoc calore diei, usque ad summum solis ascensum: tum etiam, quia tunc praeicipue natura corporis humani indiget iuuari contra exteriorē aeris calorem, ne humores interioris adurantur. Et ideo ut ieiunans aliquam afflictionem sentiat proculpe satisfactione, conueniens hora comedendi taxatur ieiunanti: huius circa horam nonam. Aquin. 2. 2. q. 147. art. 7. in C.

very point, saith,) a Something must be added, above the common custome; yet so, that nature hereby be not burdened ouermuch. But the custome of eating about mid-day, is the due and common time; both because now digestion seemeth to be fully ended in the night season, naturall heate being called inward, because of the externall cold about, and the diffusion of the moisture or iuice by the members of the body seemeth now also compleate, the heate of the day cooperating thereunto, untill the highest ascent of the Sunne. And also because mans nature doth especially then stand in need to be relieved against the externall heate of the ayre, lest the humours within bee burned by it. And therefore that he that fasteth may feele some affliction, a conuenient houre of eating is imposed about three of the clocke. And Bellarmine, and Valentia, and Pisanus, besides other moe, in their definitions of a Fast, or among the essentiall things belonging to it, doe (as I shewed in the beginning) require this for one, that in a Fast, the abstinence is to be longer then at other times, and the refection is to be later and after the vsuall time of Dinner, that by this forbearance of meate, nature may feele a want of food, and the body may be afflicted by it. But the vsuall time of feeding on ordinarie dayes, is about noone, or eleuen of the clocke, or not before tennē at the soonest. And therefore when the Church of Rome doth allow men to eate their dinner on fasting dayes at those houres or sooner; it doth by this indulgence ouerthrow the essence of a Fast.

To this Bellarmine answers, ^a that when the Ancients did prescribe three of the clocke for the breaking of a mans Fast, men then did use to dine about mid-day. For they thought that this was sufficient affliction for the flesh, if the refection of the body were deferred for three houres space, namely, from twelue till three of the clocke in the afternoone. But now-a-days, (saith he) the greatest part of men is accustomed to dine, not at twelue, but at nine of the clocke in the morning. Whence it followeth, that if men do now in the time of their fast, dine about noone-side, they come to feed the body three houres later then ordinary: and so they keepe the old custome still. Thus the Cardinall. But Fillincius saith, ^b that commonly the difficulty or hardnesse which is in fasting, is felt in the evening refection, and not in the forbearing of dinner, which doth scarce differ from the ordinary boure of dinner on other dayes. Which answeres of theirs doe indeed deserue no reply, because they are evidently friuolous. For where doe men now-a-daies ordinarily dine at nine of the clocke, as Bellarmine saith? Or if they doe so in some places, yet certainly in most places it is not so; and what will he say for the Fasts that be there used? Or if it were so in most Countries, yet they doe allow men to dine on their fasting dayes, at eleuen or tenne of the clocke, or sooner. And then what great penance were there in that forbearance, longer then which euery man must and will yeeld vnto at their greatest Feasts, before the Cookes

(a) Quando Veteres designant horam nominam pro solutione ieiunij, tempus ordinariū cibum sumendi solum erat, ut scilicet ab hora sexta, usque ad nonam refectio differretur. Nostro vero tempore magna pars hominum non horā sextā, sed tertiam prandere solet. Ex quo sequitur, ut si tempore ieiunij cibum sumant horā sextā, hoc est, ad meridiem, tribus horis serius ad reficiendum corpus accedant, quam ordinariē solent; ac per hoc ab antiqua consuetudine non recedant. Bellarmine de bo. oper. in part. 1.2. c. 3. §. Addimus.

(b) Per omnem communiter ieiunandi difficultatem sentiri in Refectiuncula Vespertina, non autem in prorogatione prandij, quæ vix

differt ab hora consueta prandendi in diebus communibus. Fil. tra. 27. p. 2. c. 4. nu. 71. p. 184.

can be ready? And for their little refection at night, that sure pincheth the body but easily, being such as before was declared, and after a full meale at noone-tide before. These friuolous answers then deserue no serious reply; nor would I feare lest any man should be perswaded or misled by them: yet I thought it not amisse to relate the, that men might see both what poore and miserable shifts they are driuen to, for defence of their loose and licencious Fasts: and also how in things euident to the eye, the one doth crosse and contradict the other; *Bellarmino* saying that the custumarie houre of dinner is now-a-daies about nine of the clocke; and *Fillincius* affirming, that there is small difference betweene their dinner-houre on their fasting day, and on another day. But a desperate cause requirerh such miserable shifts.

Fourthly, I say, that this dining at noone vpon fasting dayes, sprang from indeuotion & want of zeale, or from Epicurisme, & a loue of the belly. I presume in reason I may well thinke so, seeing no other probable cause can bee imagined, why it should otherwise be admitted and receiued. But I shall not neede to stand vpon coniectures or surmises, how probable soeuer otherwise they bee. For themselues doe acknowledge as much as I say. *Fillincius* saith, ^a that in old time, the Iewes fasted till sunne-setting, and that the same was the custome of the ancient Christians also; although afterward, zeale waxing cold, they began to abate of the houre. And to the same purpose speaketh *Azori*.

(a) Olim apud
Hebræos ieiunia
producebantur
usque ad occasum
solis & apud Ve-
teres Christianos
idem erat in more
positum. -- Quā-
tus deinde, fer-
uore inopescent;
exerit etiam
quoddam horam
remitti. *Fillinc.*
Tract. 17. part.
2. c. 4. nu. 64.
pag. 283.

us. For hauing first said, that the Hebrews did vse to fast till night; and that thence the old Christians were accustomed to keepe the same order, he addeth; ^a *Afterward, the old zeale waxing cold by degrees, the Fast began first to be broke off before the Sunne went downe; and after that, a few re, captum est* <sup>(a) Deinde re-
pescente sensim
veteri illo seruo-
re, captum est
solui ieiunium
primò quidem
antequam sol oc-
cideret, deinde
verò etiam pau-
cè horis ante solis
abscessum. Nam
cena sumi capit
ad horam nonam,
hoc est, tribus
horis post meridi-
em exaltis, &
totidem ante so-
lem occidentem.</sup>
houres before sunne-setting. For they began to eate <sup>primò quidem
antequam sol oc-
cideret, deinde
verò etiam pau-
cè horis ante solis
abscessum. Nam
cena sumi capit
ad horam nonam,
hoc est, tribus
horis post meridi-
em exaltis, &
totidem ante so-
lem occidentem.</sup>
their supper at three of the clocke, that is, three houres after mid-day, and as many houres before the sunne set. And if zeale may be said then to waxe cold, when they preuented the old time, by taking their supper at 3. of the clocke in the afternoone, then we may boldly say, that now zeale is *key-cold*, or quite *quenched* in the Church of Rome, seeing she alloweth her children on their fasting dayes, to eate their dinner before the mid-day. And so, or more sharply then so, doth *Filescus* censure this disorder; ^b *It is come to passe* (saith he) *by our irreligious infirmitie, that we take meate at mid-day, and so breake off the Fast.* He meaneth, that men did pretend *infirmitie*, because it was too long for their feeble bodies to forbear meate, as the Ancients did; but that the true reason was not weaknesse and indisposition of body, but irreligion and deadnesse of soule. And this may suffice to be noted for the time of their eating on fasting dayes.

<sup>(a) Deinde re-
pescente sensim
veteri illo seruo-
re, captum est
solui ieiunium
primò quidem
antequam sol oc-
cideret, deinde
verò etiam pau-
cè horis ante solis
abscessum. Nam
cena sumi capit
ad horam nonam,
hoc est, tribus
horis post meridi-
em exaltis, &
totidem ante so-
lem occidentem.</sup>
Azor. Instit.
part. 1. l. 7. c. 11.
q. 1. pag. 563.
564.

<sup>(b) Nostra im-
becillitate irreligi-
osa (ut ita di-
cam) factum est,
ut ad meridiem
cibum sumamus;
solumque re-
iunium Filescus
de Quadrag.
cap. 6. pag. 437.</sup>

CHAP. V.

The Quantity of meat and drink in a Popish Fast.

(a) Excedens in
quantitate cibi,
utique rece-
dens ab equalita-
te quantitatis de-
terminatae, non
frangit ieiunium.
Ios. Angles in
4. de Ieiun. q. 9.
dub. 5. Concl.
2. pag. 432.

(b) Sequitur,
quod si quis in
die ieiunii illa
tria ex intento
seruet, & tamen
in unica refectione
quam sumit,
regulam temperantiae per gulam
excedat, satisfaci-
at precepto de
ieiunando, quan-
doquidem sub illo
precepto non ca-
dit quantitas re-
fectionis. Ioh.

Medina. Cod.
de Ieiun. q. 11.
pag. 354.

(c) Quando-
cumque quis semel

santum in die horam prescriptam comederit, & à cibis vetitis abstinerit; quicquid aliud comedit
vel bibat, siue moderatè siue immoderatè, & siue delibabiliter, siue aliter, non frangit ieiunium
Ecclesiasticum. Reginald. lib. 4. nu. 163 pag. 54.



He fourth particular is the *quantity* of meat and drink allowable in the Church of Rome in their holy Fasts. And for that, I find no *sim* among them, but that every man measure himselfe by the belly. But that their meaning may more plainly and distinctly appeare, I will first consider the *quantity* that they allow in their dinner, and then in their drinkings.

And first, for their dinner on fasting dayes, they say, That he ^a *who exceedeth in the quantity of meat,* how much soever he swarve from the equality or even measure of the set quantity, breaketh not his fast.

They say, ^b *that if a man doe with intent and purpose keepe the three things which they require in a Fast,* and yet in that one refection or dinner which hee taketh, doe through gluttony exceede the rule of temperance; yet he doth satisfie or sufficiently keepe the Precept of fasting; because the quantitie of the dinner doth not fall vnder that precept, or is not compri-

zed in it. Againe they say, ^c *Whensoever a man doth eate but once in the day, at the appointed houre, and abstaineth from forbidden meates; whatsoever else*

he either eateth or drinketh, whether moderately or immoderately, and whether to delight appetite or otherwise, he breaketh not the Fast of the Church. Yea, ^a but is there no measure how much a man may eate? Yes. He may eate as much as he can, for ought that the Precept of the Church doth require. Yea, but say that a man doe gormandize, how then? ^b If a man should eate till he glut himselfe, that excesse were unlawfull, but hereby his Fast is not broken. Well: but ^c what if a man at his meale take so much meate, use so many dishes and sawces, even to gluttony and gormandizing, that he feeleth no affliction of the flesh, yea that he doth exceedingly prouoke his gluttonous appetite, stirre vp lust, and take so much meate at one dinner, as may be sufficient for three men to feede upon in a conuenient sort; doth this man keepe the Lawes of fasting? I answer (saith Iacobus de Grassijs) that if we speake according to the substance of the Precept, his Fast is not broken: and in this sense the common opinion may be admitted, which is, that these men doe satisfie the Precept of the Church concerning fasting. Or else we may speake of Fasting, with respect to the merits of it; and so these men doe not satisfie or fulfill the Precept. Thus these men speake for the quantitie of their meate at dinner: And their practice is not vlike their doctrine. For, ^d We (saith Beyerlinck) take our dinners on our fastidius quantum sit tribus hominibus satis ad congruam eorum sustentationem? Resp. Quid consideratis considerandis, hec questio potest ita decidi, quod si nos loquimur quoad substantiam precepti, ieiunium non dissoluitur, & ita potest habere locum communis acinio, scilicet hosce homines ieiunij precepto satisfacisse. -- Aut vero loquimur de ieiunio quoad meritum, & ita non satisfaciunt. Iacob. Grass. part. 1. l. 2. c. 37. nu. 39. pag. 217. (d) Nos prandia sumimus, eaque talia, ut prateritam abstinentiam copia & varietate ciborum facile compensemus. Beyerl. prompt. in festo Cinerum, tex. 3. pag. 63.

(a) Interrog. Quantum licet comedere die ieiunij? Resp.

Quantum quia edere poterit, loquendo de ratione precepti. Fern. Exam. part. 2. c. 8. §. 2. pag. 389.

(b) Qui usque ad ingurgitationem comederet, talia excessus illicitus esset, sed non ex hoc soluitur ieiunium. Iac. de Grass. decisio. aur. part. 2. l. 2. c. 16. nu. 22. pag. 158.

(c) Sed an his feruent precepta ieiunij, quosmet comedenda tantum cibi sumunt, tot cibariis & condimentis utuntur ad ingluuiem usque, ut nullam carnis afflictionem sentiant, inmoderantem impensissimè irritant, libidinem excitent tantam cibi sumentes unico

* Treatise of
Fasting. cap. 4.

sting dayes, and they such, that we may easily by the store and varietie of meates, make amends for the abstinence that is past. But *Lindan* speaketh more broad, and saith that the fasts of their *Catholikes* are euery where such Fastes as *Epicures* doe keepe. To which purpose I haue cited his words * elsewhere.

(a) Bene potest
bibere ante pran-
dium & post
prandium, quan-
tum videbitur
illi absq; peccato
veni ieiunandi
Vernum est, quod
peccabis peccato
gula, &c. Rod.
Summ. Cal.
part. 1. c. 23. nu.
1. pag. 28.

(b) Ex his infer-
tur primò, Potus
sumptionem cre-
briorem non ve-
dari; -- quare
etiam si quis eo
sine vitio, et
iam immoderatè,
non violabit præ-
ceptum Ecclesie
de ieiunio, etsi
contra temperan-
tiam peccet. Les.
de Iustit. & lu-
re, l. 4. c. 2. Du-
bitat. 2. nu. 10.
pag. 718.

The like they say for the *quantitie* or measure of their *drinking* all times of the day. For, ^a a man may drinke well inough before dinner and after dinner, as much as hee thinketh good, without any sinne of not fasting: it is true, that he shall sinne by intemperance. So speaketh *Rodriquez*. And to the like purpose *Leslius*; ^b from hence (saith he) it followeth, that often drinking is not forbidden in the time of a Fast, &c. — that although a man doe use drinke for that end, (namely for nourishment) and that immoderately, he doth not violate the Churches Precept of fasting, though he sinne against temperance. And to like purpose speake others. So in summe their doctrine consisteth in two points;

1. That a man by playing the Glutton or the Drunkard on a fasting day, may sinne by intemperancie or excesse, in the like manner as hee should doe on any other day, if he vsed the like excesse.

2. That no excesse in the measure either of meate or drinke, is any offence or sinne against the rules of a *Romane Fast*: so that a man may play both the glutton and the drunkard vpon a fasting-day, and yet keepe all the rules of a *Popish Fast*. Only the question further is, Whether a man sinning by intemperance in gluttony and drunken-
nesse,

ness, and yet at the same time keeping their rules of fasting, doe merit at Gods hands by his Fast?

And their answer hereto is, That ^a if the *excesse* (a) *Si tantus sit excessus, ut peccet mortiferè, amittit meritum ieiunij, sicut & aliorum bonorum operum. Si autem non peccet mortiferè, non amittit absolute, sed solum ex parte.* be so great, that it be a deadly or mortall sinne, then he loseth the merit of his fast, as he doth of all other his good workes: but if the man do not sinne mortally, (by this excesse) then he doth not absolutely lose the merit of his Fast, but only in part. For in that he doth voluntarily forbear forbidden meates and a second refecti- on for the Churches commandement, he doth so farre forth merit by his fasting; which merit is not done away, though he keepe not due moderation in the use of meate or drinke: but so farre forth as he useth excesse, he doth not merit. The meaning of which speech is to this purpose; that his fasting is a good worke, though at the time of his fasting, hee doth surfet and bee drunke: and if his surfetting and drunkenness be such and so great, that it putteth him out of the state of grace, then he cannot merit by it, because a man that is not in the state of grace, cannot merit by any worke at all, how good soever otherwise it be: but if his gluttony and excesse be not such and so great, that it doth exclude him out of the state of grace; then hee meriteth still by his *gluttonous* and *drunken* Fast. And thus ye haue the summe of what they say in this case, concerning the *quantitie* of their *meate* and *drinke* on their fasting dayes: Which is a most drunken conceit, and vnworthy the profession of learned men or Christians. But the vanity may appeare by these considerations.

First, it is against the practise and opinion of all

Quia quæ parte voluntariè abstinet à cibis vetitis & à secunda refectiōe propter Ecclesiæ præceptum, meretur, quod meritum non eliditur, etiam si in usu cibi vel potus non seruet debitam moderationem: quatenus parte excedit, non meretur. Less. de Iust. & Iure, l.4.c.2. dubitat. 2.nu. 10.p.718,719.

(a) Sint tibi quotidiana ieiunia, & refectio satietatem fugiens.

Nihil prodest bi- duo triduoq; trans- misso, vacui por- tare venirem, si pariter obruatur, si compenctur (sa- turitate ieiunium.

Hier. Ep. 22. ad Eust. pag. 175. B.

(b) Que & ipsa (ieiunia) mode- rata sint, nemina debilitent stoma- chum, & maiorem refectioem pos- centia, erumpant in cruditate, que patens libi- dinum est. Modi- cus ac temperatus cibus, & carni- & anime utilis est. Hier. Ep. 4. ad Rustic. pa- 43. A.

(c) Nonnulli vi- tam pudicam ap- petentium, in me- dio itinere corru- unt, dum solum abstinentiam car- nium putant, & leguminibus one- rant stomachum, quia moderate paretque sunt pia innoxia sunt. Et, et quod sentio loquar, nihil sic inflammat corpora & titillat membra genitalia, sicut indigestus cibus, rufusq; convulsus. -- Pareus cibus & venter semper esuriens triduanis ieiuniis praefertur, Hieron. Ep. 10. ad Furiam, pag. 93. D. E.

Antiquitie. For their sayings are, ^a *Let thy Fasts be daily, and thy refectio without satietie. For it profiteth it nothing to carrie an emptie panch for two or three dayes together, if at once it bee overcharged, if the Fast be recompenced by fulnesse after.* So writeth Saint Hierom to Eustochium, giuing her rules of a religious Fast. And the same Father writing to Rusticus, a man that had deuoted himselfe to a religious life, he giueth him this counsell concerning fasting; ^b *Let Fasts be moderate; lest being im-*

moderate, they weaken the stomacke, and requiring greater refectio afterward, they breake out into cru- dity and concoction, which is the mother of lust. Sparing and temperate diet is good both for body and soule. And yet againe the same Father, ^c *Many (saith he) who doe desire a chaste life, doe fall in the mid-way, while they thinke that abstinence is onely in forlea- ring of flesh, and fill the belly with pulse, which being taken moderately and sparingly is without harme. And to speake what I thinke, (saith he) nothing doth so in- flame mens bodies, and stirre vp lust, as vndigested meat. He yet addeth, Sparing diet, and a stomack still hungrie, is better then Fasts three dayes long. From which speeches of this learned and religious Fa- ther, aay man may collect, that if hee thought a full meale after immoderate abstinence would en- gender lust, then sure he neuer could imagine, that surfetting on a fasting day can bee a meanes to coole lust, and to beate downe the body. And if*

he thought, that it was in vaine and without profit, to fast much, if a man did make amends for his abstinence by fulnesse afterward; then certainly he would neuer yeeld, that men did a meritorious worke, if abstaining from flesh, they did on the very day load themselves with excessse of any meates and drinkes. But to proceed, *Cassian* saith, that *a not onely the qualitie of meates, but the quantitie also, doth blunt the edge or vigor of the heart, and fattening the minde with the body, it doth kindle a noxious and fire suell of vices.* And a little after he addeth, *b that the more nourishing meates, as they breed health to the body, so they doe not take away the purity of chastitie, if they be taken moderately.* By which speeches we see, that this ancient Father is so far from allowing excessse in a Fast, that he preferreth a sparing meale of the best meates, before a full meale of the coursest: as also in the former testimony of *St. Hierome* we may obserue, that that Father preferreth a moderate refection of flesh, before a plentifull refection of pulse; and (as if he had meant to reprove the error of the present Roman Churth) he derideth them who thinke to preserve chastitie, while they abstaine from flesh, and fill themselves with pulse. To the same purpose it is, that *Cassian* telleth vs of a young Monke named *Beniamin*, who after his daies fast, finding his euening refection to be farre short of satisfying his hunger, desired to fast two daies together,

(a) Non qualitas sola, sed etiam quantitas escarum aciem cordis obtundit, ac mente cum carne pariter impinguit noxium vitiorum fomitem igneumque succendit.

Cassian. Inst.

l. 5. c. 5. pag. 195

(b) Esulentiores cibi, ut procurant corporis sanitatem, ita castitatis non adimunt puritatem, si cum moderatione sumantur. Cassian. ibid. cap. 7. pag. 198.

(c) Maluit hi, qui perfectionem discretione ignorant, etiam biduo protelare ieiunia, idque quod hodie sumpturi fuerant, in crastinum reformare: dummodo ad refectiorem peruenirent, desiderata satietate potiantur. Quod nuper Beniamin ciuem vestrum perimaciter tenuisse cognoscimus, qui ne

quotidie pacem acia duo percipiens, aequali castigatione continuam parcitatem iugiter reteneret, maluit biduana ieiunia semper continuare, dummodo ad refectiorem venient, duplicata mensura repleat ventris ingluuiem, &c. Cassian. Collat. 2. c. 24. pag. 125.

without any thing at all : so that at the end of the second day he might haue his allowance for the two dayes together, and so satisfie his hunger for the time. But the religious Fathers of that time would not consent vnto it. And *Cassian* setteth vs downe this fact of *Beniamin*, as an example of indiscretion, which he warneth all wise Christians to beware of. Thus farre were these truely-religious Fathers from giuing way to this gluttonous feeding, and intemperate drinking, now allowed in the Church of Rome to consist with the obseruance of an holy Fast.

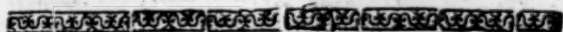
(a) *Postremum, a quo abstinere iubent Canonēs sunt cibi delicatissimi sunt cibi multi, licet semel sumpti. Scio quid hac de re dicant multi, qui ad nostros mores tolerandos, quā ad veterem disciplinam explicandam rectius loquuntur: tamen, si quod res est, licet proficere, qui possit dici ieiunius, qui non sit temperans, non equidem intelligo: iam non, quā non id esse hominem, quod animal non sit. Ant. Liturg. to. 1. feria quartā quatuor temporum, p. 105*

Secondly, this excessive quantitie of meate and drinke on a fasting day, is against the nature and vse of a Fast, and the *description* which they of the Romane Church doe giue of it. For, (as hath beene declared already out of *Valentia*) one *essentiall* thing in a religious fast is this, that the abstinence then vsed, be ordained to the *sauing* of the flesh, and *bridling* of concupiscence. But he that drinketh wine to the full all day, and feedeth at noone by the belly, and eateth as much as might suffice three moderate men, doth *afflict* the body but a little : such a one, I suppose, might goe superlesse to bed, and feele no hunger, though hee did forbear his *euening Collation*. And vpon this ground (as I conceiue) one of their owne faith, a that one thing which the Canons of the Church did forbid, was [*cibi multi, licet semel sumpti,*] much meate, or many meates, though but taken once in the day. He addeth, that notwithstanding this excessive eating haue his patrones among them,

yet

yet (saith he) *If I may professe that which is the truth, I cannot tell how he may be said to be fasting, that is not temperate; no more then how he can be a man, that is not a lining creature.*

And this shall serue for the fourth particular.



CHAP. VI.

Dispensations in the Roman Church, against the rules of fasting.



He last is their *Dispensations*; and they bee of two sorts: some are *explicite*, and others are *implicite*. The *explicite* or expresse *Dispensations* are; when the Pope or other Prelates doe by word or writing, giue leaue or license to some men, not to obserue their rules of fasting; as for example, when they dispense with men to cate cheefe & eggs in Lent, or such like. Their *implicite* *Dispensations* are, when the people take libertie in their practice against the rules or precepts of the Church, and their Bishops or Prelates seeing it, say nothing to the contrarie, but wincke at it: for this *conniueance* in the Prelates, especially in the Pope, they hold as good as an expresse *Dispensation*. Now concerning these two kinde of *Dispensations*, wee are to consider 2. things: 1. What power they are of in the Romane Church to dissolue the rules of fa-

(a) *Summus Pontifex potest dispensare in precepto ieiunij, quamvis fuit ab Apostolis institutum. Ratio est; quia in hac lege ferenda Apostoli vti suere potestate gubernandi sibi à Christo concessa; & in ijs que pertinent ad gubernationem Ecclesie summus Pontifex habet æqualem potestatem, sicut Apostoli habuerunt.* Ios. Angles in 4. de Ieiunio. q. 5. diffic. 3. concl. 1 p. 394. v. Ioh. Medin. in Cod. de Ieiunio. q. 3. (b) *Dico primò Papam posse dispensare quemcunque etiam per totam vitam. Communis Doctorum in Rubricis de obseruatione ieiunij, Syluest. Ieiun. 47. Nauar. nu. 21. Esi enim supra hoc preceptum, quò sit tantum de iure canonico: unde etiam sine causa valida esset dispensatio. Fill. tract. 27. part. 2. c. 6. nu. 126. pa. 290. (c) Ibid. nu. 127. (d) Quando habet quis iussu aut iniussu dispensationis non ieiunandi, non tenetur; quamvis peccaret huiusmodi dispensationis sine occasione potendo: at si eam obtinuerit, valida erit. Ratio est: nam quò humana sit lex ista, potest eam summus Pontifex aut alius tollere. Barth. Med. Inst. Conf. l. c. 14. §. 10. p. 150. (e) Cõsuetudo Timelli Romanæ Curie in omnibus ieiunijs nõ improbat̃ à Cæciliano. Fil. Tra. 27. par. 2. c. 2. nu. 34. p. 280.*

sting; and 2. What way is giuen to them in the practise of that Church.

And first, for their expresse Dispensations, they say, *a* that the Pope may dispense in the Precept of fasting, although it were made by the Apostles. The reason is, because in making of this Law, the Apostles used the power of gouernment, which Christ did grant them; and in those things, which pertain to the gouernment of the Church, the Pope hath as much power as the Apostles had. They say also, that the *b* Pope may dispense with a man for his whole life. For hee is about this Law of Fasts, seeing it is onely enioyned by the Canon Law: and from hence it followeth also, that his Dispensation is good, though it be granted without cause. And for inferior Bishops and Prelates, they may dispense with those which are vnder them, vpon iust cause, &c. Bartholomew Medina saith, *d* that when a man hath a Dispensation for not fasting, whether iustly or vniustly, he is not tyed to the Law; though he sinned in asking such a Dispensation without cause. But if hee obtaine it, the Dispensation is good. For seeing that Law is onely positiue, and of mans making, the Pope or an other Bishop may disannull it. So, their expresse Dispensations are omnipotent against all Laws of fasting. And the like they say in a manner for their implicite Dispensations, or the conniueance of the Pope and Prelates at the peoples practise. For, *e* the custome v-

sed

sed in the Popes Court on fasting dayes, is, not to be disallowed in any thing, as Caietan saith. The like they say of customes in other places also. ^a Nor is it needfull in this case, that the custome be reasonable and by prescription; it is sufficient, if it haue bin kept so long, that it doe come to the knowledge of Superiors, who when they know it, do not contradict or gainesay it, when they might conveniently gainesay it if they would. They be the words of Medina, subscribed vnto by ^b Reginaldus; and so well liked by ^b Iosephus Angles, that he hath transcribed them out of him word for word, and published them for his owne. By this it may bee seene, what power they place in their Dispensations, whether they be given by expresse words, or only brought in by the custome of the people, and the conniuece of the Bishops.

And all this were not so great a matter, if Pope and Prelates were warie in granting Dispensations, and winking at licentious customes. But it is farre otherwise. For ^d a Dispensation against the rules of Lent is most common; which he that hath obtained, may without scruple of conscience use the premises; that is, he may cate flesh and white meates. And ^e the Pope (saith Medina) doth euery where in his Bulls grant licence to cate eggs, cheese and milke in Lent time, yea and flesh too, by the alone aduice of

(a) Vt consuetudo priorum legis obligationem tollat, non opus est ut sit rationalis & prescripta; sed satis est, si per tantum tempus sit huiusmodi consuetudo induita & obseruata, ut ad noticiam Maiorum peruenit, qui quum eam sciant, minime contradicunt, quum commodum si vellent, contradicere possent, & prauaricatores punire, &c. Io. Medina Cod. de Ieiun. q.8.

pag. 347.
(b) Prax. fori penitent. l. 4. nu. 134. p. 148.
149.
(c) In 4. de Ieiun. q. 5. diffi. 1. p. 391.
(d) Fuit preceptum de abstinentia à carnibus, primum Clericis impositum, deinde ad fideles omnes fuit diffusum.

in omni autem loco cibum quadragesimalis intelligitur absque ouis & lacticijs. Iam vero est communissima dispensatio, quam qui obtinuerunt, sine scrupulo possunt uti premissi. Ioseph. Angles in 4. de Ieiunio. q. 9. difficult. 2. concl. 4. pag. 424. (e) Papa in Bullis suis concedit passim facultatem comedendi oua, caseum & lac in Quadragesima, & carnem ex solo medicis consilio, & parum deest, quin generaliter cum omnibus dispenseret, ut ieiunent carnes comedendo; sicut dicitur cum multis Nobilibus dispensasse. Ioh. Med. Cod. de Ieiun. q. 3. pa. 328.

a Phy.

(a) *Veteres Christiani quoad hanc ieiunandi legem admodum rigidi, paucissimi ab illius observatione eximebant. Nunc infiniti aut imbecillitatis aut necessitatis titulo hac obligatione liberantur.* Beyer. in festo Cinerum, tex. 3. in fine pag. 64.

(b) *Consuetudo obrogavit ieiunium Rogationum, quod precipitur in Cap. Rogationes de Consecrat. Dist. 3. Item ieiunium quartæ & sextæ feriæ, iam inde ab Apostolorum temporibus in præcepto positum, constat consuetudine abrogatum esse, & arbitrio nostro relictum. -- Denique ieiunium Adventus, alias*

solutum, servari in Ecclesia Romana -- contraria consuetudo iam sustulit. Reginald. Prax. l. 4. num. 133. pag. 148. (c) *Hinc excusantur à Doctoribus, qui iuxta morem & consuetudinem patriæ, in die ieiunii longiores Collationes faciunt, &c. Hinc etiam Mediolanenses excusantur, non ieiunantes primis quatuor diebus Quadragesimæ. -- Hinc etiam excusantur ante horam vespertinam manducantes. -- Hinc Britones excusantur, qui in Quadragesima butyro utuntur, ubi talis viget consuetudo, aut omni, aliisque ex carne originem trahentibus, quum contrarium sit iure definitum. Hinc à peccato liberantur comedentes carnes in aliquibus locis in die Sabbati.* Ioseph. Angles in 4. de Ieiun. q. 5. Diffic. 1. pag. 393. Who hath transcribed Medina, Cod. de Ieiun. q. 8. pag. 346.

a Physician: and there wanteth but a little of dispensing generally with all men, that they may fast with eating of flesh, as it is said that he hath dispensed with many Noble-men. And Beyerlinck shewing the easinesse of a Romane Fast now-a-dayes, over that it was in time past, saith, that ^a the ancient Christians being very strict and rigid about this Law of fasting, did release very few from the observation and keeping of it: but now an infinite number, upon pretence either of weaknesse or necessity, are freed from the bond of it. So they are very liberal of their Dispensations, & that not only in ordinarie Fasts, and at common times; but euen in the holy and strict time of Lent. Nor haue these Dispensations gone so farre, but their customes, by which the rules of abstinence are abrogated, haue extended much further. For, ^b custome [not controled by the Prelates] hath abrogated the Fast of the Rogation weeke, which was commanded by the Canon Law: as also the Wednesday and Fryday Fast, which, as they say, was enioyned by Precept euer since the Apostles time: and so likewise it hath taken away the Fast of Aduent, which otherwise was used to be kept in the Romane Church by vertue of the Canon. And custome ^c it is that brought in long Collations

at night, and made them lawfull: and custome that excuseth the inhabitants of Milane, for not fasting the four first daies in Lent: and that excuseth men for eating their Supper before Euen-song: and custome that excuseth the Britons for eating of butter in the Lent time, where that custome is on foote, or eggs and other things which come of flesh. And finally, custome hath made it lawfull to eate before noone on a fasting day, to vse a grosse Collatio on Christmas Eue, as before I shewed: as also, ^a on Saturday to eat the entrails of beasts, with their heads and feete, and besides, bacon and swines flesh also: Yea, ^b to eate flesh on Sundaies in Lent, contrarie to the Law, where the vse of men was to the contrarie. Thus, and in this manner custome with them hath preuailed, to the abrogating both of the ancient Laws, and their owne rules: and to the bringing in and iustifying of strange libertie, contrarie to the practice of Gods ancient people, and the descriptions of fasting approued by the Church of Rome. And how farre further it may grow, we could not imagine, sauing that wee see there is little or nothing in a manner left, that is worth the dispensing with. For what with their doctrine, and what with their Dispensations and customes, fasting with them is become so easie and pleasant a course, that an Epicure may satisfie his voluptuous appetite, and yet keepe a Romane Fast.

And this may suffice for manifesting their Indulgence and licenciousnesse.

Out of all which, we may further deduce and

H

obserue

(a) In nostra Hispania, inualis consuetudo maior ex parte, ut comedantur in Sabbatho omnia interiora animalium & extrema, ut pedes & capita, & omnia larda sagmina, etiam porcinum crassum, &c. Llamas part. 3. c. 5. §. vii. pa. 399.

(b) Statutum de abstinentia à carnibus in dominicis diebus Quadragesime olim obligatorium non fuit, quia non fuit vitentium moribus approbatum, ut ait Greg. in Epist. ad Episcop. Anglorum. Ioh. Medina. Cod. de Ieiun. q. 8. p. 346. Col. 2.

obserue these *Collections* following.

1. That a *Papish* Fast, in most points of moment, is most vnlike to the *ancient* Fasts. For the *Ancients* abstained from *Wine*, and *Spices*, and *lun-cates*; the *Papists* allow these, as most innocent on a fasting day. The *Ancients* had one only refection in the day of their Fast; the *Papists* haue two or three, or more; for the all dayes *drinking* is more then one refection. The *Ancients* did fast till e- uening, or when zeale was somewhat decayed, till three of the clocke at least; the *Papists* breake off their Fasts at noone, or an houre or two sooner. The *Ancients* were sparing in their one re- fection, and fed on course fare; the *Papists* in their set refection feede by the bellie, and choose such meates and sawces as best please the appetite, pro- uided onely that they eate not flesh. And finally, the *Ancients* were strict and rigid obseruers of their rules and orders of fasting; the *Papists* are most loose in dispensing with all men, and in all things that haue any shew of hardnesse or affliction in them. These contrarieties betweene our new Doctors and the old Fathers, I haue proued already, as I passed thorow the Particulars: but if any man desire to see them all together in one heape, he may finde them collected and acknowledged by the friends and wel-willers of the Church of Rome: who reckon vp these, not to their Mo- thers shame, but for the praise of her loue and tendernesse to her children, whom she would not chasten so seuerely, as the old Church of Christ was wont to chasten her children. *Pisanus* then the

the Iesuite, thus commendeth the tender loue of the Romane Church to her babes and sucklings.

2 If (saith he) the Discipline of the Church bee any where relaxed and falne downe, it is most of all to be seene in the matter of Fasts, and may bee well enough perceiued by the reading of this booke. Forsooth, our holy Mother the Church doth apply her selfe to our weakenes, whose motherly care we ought therefore to commend. And againe; All men for the most part, doe appeale to the ancient and Apostolike Church: but her set and solemne Fasts they either doe not allow, or doe neuer a whit follow her in them. And the same Author, ^b There is no cause (saith he) why any man should be deterred with the difficultie of fasting. For the practise of the Church hath so moderated and mitigated the perfection of the old Canons, that whosoever now doth wittingly neglect the Fast that is required without necessity, out of doubt he shall incurre no small crime. Yea, but what is that mitigation, which the Church hath vsed in tempering the old Canons? Hee goeth on to tell vs that in these

(a) Si quæ in re disciplina Ecclesiastica laxata est, & lapsa est, id maxime in ieiuniorum ratione videtur licet, ac ex humanæ conditionis libelli satii animaduertitur.

Sed pie mater Ecclesia, imbecillitati nostræ accommodata, cuius præcepta pietatis commendare debemus. — All veterem & Apostolicam Ecclesiam plerique omnes prouocant, sed huius ieiunia præta & solennia vel non probant, vel ne per summum quidem sequuntur. Pisan. Prefat. ad

fixâ libro de Abstinēt. pag. 96, 97. (b) Non est — quod aliquis ieiunij difficultate deterreatur. Siquidem tanta moderatio est adhibita, per Ecclesiæ praxin, antiquorum Canonum perfectioni, ut qui hodiæ sciens præceptum absque necessitate ieiunium negligit, non leue peccatū criminatur. Ecce enim veteres Canones non solum vinum, sed etiam piceam interdixere, & carne quod inebriare potest, & mussam ac cernissam. Olera tantum concedebant inersum, selsus etiam ipsi piscibus, &c. Hodie & vino & piscibus vti licet. Nec amplius, ut olim, semel tantum vespere reficimur; sed cæna in prandia sunt commutata, &c. Quid? quod à quibusdam terra fructibus abstinebant olim Catholici in Quadragesima (ut docuit Augustinus contra Faustum) nempe ab aromatis, aut iis que Venerem excitant, iuxta præceptum Apostolorum, sola Olera admittentium? in quo etiam Ecclesia Catholica potestatem habens Apostolicam, ut & in alijs multis benignè nobiscum dispensauit, &c. Postremo, quia Canones ieiunantibus cibum prohibent, potum non prohibent; subingressa sunt, conuiuentibus Hierarchiis, nostræ nocturna Refectiuncule, Vespribus prius ignota, ea videlicet prætextu, ne potus nocet, &c. Pisan. de Abstinēt. cap. 14. pag. 163, &c.

(a) *Quantum de prima illa Veterum ieiuniorum severitate haecenus detractum est? Maior nostri seria 4. 6. & puerique etiam Sabbatho, non solum caribus abstinere, sed etiam ieiunabant: nunc seriam sextam & Sabbathum in Dominica passionis & mortis memoriam, delectationem ciborum celebramus. Illi ieiunijs adiungebant vigiliam, & nocturnos ad orandum decuragebant conveniunt: nos unus exiguum specimen retinimus, scilicet, Nativitatis Domini. Illi in horam nonam, imo usque ad vespeream ieiunia extendebant, nec*

prandere, sed canere soliti. nos eadem statim in meridie relaxamus, & prandia sumimus, eaque talia, ut praeteritam abstinentiam copia & varietate ciborum facile compensemus. Illi unicam refectiunculam, eoque tenuem ieiunantibus indulgebant: nos longo & pleno prandio vespertinum addecimus refectiunculam, quae saepenumero in eandem degeneret. Abstinebant illi etiam piscibus, omnique potu, qui inebriare potest: nunc in solis carnibus ciborum delectus ferè consistit. Denique veteres Christiani, quoad hanc ieiunandi legem admodum rigidi, paucissimi ex illius observatione eximebant: nunc infiniti, aut imbecillitatis aut necessitatis titulo hac obligationi liberantur. Laurent. Beyerl. prompt. moral. part. 3. in festo Cinerum, tex. 3. pag. 63, 64.

words: Behold, (saith he, and sure the thing deserueth attention) the old Canons did not only forbid wine, but all strong drinke that might trouble the braine, and Meash, and Ale or Boere: they allowed onely hearbs to be eaten on their fasting dayes, forbidding euen fish also, &c. But now-a-dayes, wee may lawfully vse both fish and wine. Nor do we any longer, as aforesetime they were wont, refresh our selues onely in the euening; but suppers are turned with vs into dinners, &c. Nay, the Catholikes of ancient time did in Lent abstaine from some fruses of the earth, (as Augustine teacheth against Faustus) namely from spices, and such things as stirre vp lust, according to the precept of the Apostles, who admit hearbs alone: wherein, as in many other things, the Catholike Church, hauing Apostolike authoritie, hath fauourably dispensed with vs, &c. Lastly, because the Churches Canons doe forbid meate, but not drinke; our enening Refelctions, unknowne to the Ancients, haue, by the continuencie of the Prelates, prinily crept in; upon pretence, forsooth, lest drinke alone should doe harme. Thus he: and in like sort another:

How much (saith he) hath hitherto beene abated of the former seueritie of the ancient Fasts? Our forefathers, on Wednesday, Friday, and most of them on

from

Saturday also, did not onely abstaine from flesh meates, but did also fast: but now we keepe Friday and Saturday for the memory of Christs Passion and death, onely with forbearing some meates, [with-out intermitting any meale.] They to their fastings ioyned watchings, and had night-assemblies for prayer vnto God; we haue onely kept a little semblance of one of them, namely of Christmasse Eue. They continued their Fasts till threes of the clocke, yea till euening; nor were they wonted to dine, but to sup: we breake off our Fasts at mid-day, and take our dinners, and them such, that we doe easily recompence the foregoing abstinence with plentie and varietie of meates. They allowed but one onely Refection, and that a slender one: we to a long and full Dinner, doe adde an euening Refection, which many times doth degenerate into a Supper. They abstained from fish, and all drinke that may intoxicate the braine: now our oboise of meates consisteth for the most part in the forbearing of flesh alone. Finally, the ancient Christians, being very strict about the rules of fasting, did exempt very few frō the obseruance thereof: but now the number is infinite of them, that vpon pretence of weaknes or necessity are freed from this bond. And from all this hee inferreth,^a that seeing we haue so milde a Lord, (I suppose he meaneth the Pope) and so tender a mother, the Church, which is not backward to condole our infirmities, and requireth nothing of vs aboue our strength; let vs yeeld our selues obedient to their command, &c. And surely, he that will not yeeld to so easie a penance, deserueth to pay for it in Purgatorie. But the thing that I intend in transcribing

(a) Vnde quom-
daminum habea-
mus tam mansu-
etum, Ecclesiam
matrem tam be-
nignam, que in-
firmis condole-
re non negligit, ni-
hilque quod supra
vires sit, exigat:
exhibeamus nos-
etiam dicto co-
rum audientes,
&c. Beyer, l. c.

bing these two Authours, is, at one view to let the world see, how much the Church of Rome, even by the confession of her owne flatterers, is degenerated from the practice of the *Primitive* and purer Church. And therefore when they alledge vnto vs the sayings and doings of Fathers and ancient Writers, for defence and commendation of their Fasts, they doe therein play the Gibeonites with vs. They tel vs of old fasting daies aforetime, of choise of meates vsed in the *Primitive* Church, and what account the Fathers made of the Fast of Lent; but when they put these names vpon their owne Fasts, they shew vs but their owne worne *rags* and *broken bottles*, and *clowted shoes*, which they would make vs beleeeue came as farre off, euen from the first times of the *Primitive* Church: and if we will beleeeue them vpon their owne word, as the Israelites beleeeued the smooth tale of the Gibeonites, then we may be deceiued by these Iebusites, as they were by those Gibconites. But if we aske counsell at the mouth of the Lord, or if we aduise with the ancient Fathers of the Church, we shall finde that all this stuffe is but counterfeite trash; no more like to the Fasts of the Prophets, Apostles, ancient Fathers and Christians of former times, then an Ape is like to a man.

Secondly, We may note out of the former passages, that they know not how to define a Fast, but so, as that they must withall contradict their owne rules, and condemne their owne practice. For in their *definition* of a Fast, they say, that it is a *straiter abstinence* then the rules of Temperance

rance doe require : and yet by their rules a man may eate and drinke excessively, without breaking of a Roman Fast. They say in their *definition*, that in a Fast there must bee but *one Refection* ; and yet by their rules, a man may eate a full Dinner, and a little Collation, which proueth a iust supper, and drinke what he will all day long. They say in the *definition*, that a Fast is a *longer abstinence* then ordinarie, and that the time of refection then must be later : and yet by their rules a man may take his meale at twelue, eleuen, or tenne of the clocke ; which is, I thinke, as soone as any man vseth to dine on ordinarie dayes. And lastly, in the *definition* they say, that a Fast, both for the *continuance* of the abstinence, and for the *qualitie* of the meate when the abstinence is ended, must be such as may *beat downe* the body, *same* the flesh, and bridle concupiscence ; and yet by their rules, a man may eat & drink so much and so often, as will breede no affliction to any man living. Thus their doctrine is crossed by their owne *definition*. Nor could it well bee otherwise. For both their doctrine in the particulars, and their practice in the vse of a Fast is such, as that if they had framed a generall *definition* of a Fast, that had bin agreable thereunto, it would plainly haue appeared, that they had bidden open defiance to all Antiquitie, yea, and to their elder Schoolemen too. And therefore they thought it better in generall to professe conformitie to Scriptures and the ancient Church, and in particular so to molde it by distinctions and considerations and congruities
of

of a reasonable alteration, as might serue to bleare their eyes that are wilfully blinde. But a wise man, who hath his eyes in his head, will easily see the disproportion betweene their generall definition and their particular doctrines.

Thirdly, we may gather from the premises, that the religious Fasts of Rome are nothing but a superstitious fopperie; and a meere mocking both of God and men. For all is but an out-side, there is no pith nor vertue within: a Fast in name, but in deede nothing lesse. I shall not neede to declare this further in this place; it is sufficiently demonstrated already: and if neede be, we haue the witnesse of one of their owne Prophets, who confesseth in a manner as much as I haue said. For,

(a) *Et sane non multum ieiunat, qui in diebus ieiuniorum non ardeus ieiunat, quam Ecclesia iubet; hoc est, qui edit et bibit omnia que Ecclesia permittit, vel qua non prohibet.* Lorch. Thesaur. v. Ieiun. nu. 100. pag. 1130.

a to say the truth, (saith he) he fasteth not much, who on fasting dayes fasteth not more straitly then the Church doth command: that is, who eateth and drinketh al things which the Church doth permit, or which it doth not punish. By which last words, added (as I conceiue) by some Censor before hee licensed the Booke to the Presse; though he mayseeme to sup vp againe his owne breath, and onely to say, that the Church doth tolerate these things without giuing allowance to them: yet this qualification will not helpe the matter. For whatsoeuer they suffer to goe vncontrolled, that they allow as lawfull and without fault; as hath already bin declared. But *Lindan* is plaine, and speaketh home, when he calleth their Fasts [*ieiunia Epicurea*,] Epicures Fasts. And indeed they haue more affinity with the feeding of an Epicure, then with the

the fasting of a deuout Christian. In respect of all which, as our Sauour said to his Disciples, *When ye fast, be not as the Hypocrites, of a sad countenance, &c.* so let me say to all sincere Christians, When ye fast, be not as *these Hypocrites*, al for shew and nothing for substance. But when ye fast, vse a true abstinence, such as may *afflict* the body, *master* the flesh, *elevate* the soule, and *humble* the whole man by repentance and sorrow: and together with outward abstinence ioyne inward exercises of deuotion, examining your consciences, acknowledging your sins, condemning your own selues, as vnworthy to taste of any of Gods creatures; and running to the Throne of grace for mercie and forgiveness: that your sinnes beeing pardoned, your consciences may bee comforted, and your soules better enabled for Gods seruice.

Fourthly, we may gather, what a smooth and easie way the Church of Rome doth paue for men vnto heauen and happinesse. For these loose and licentious Fasts of theirs, they say that they haue great power both to *merit* heauen, and to free a man from *Purgatorie*. But if they can merit and satisfie in this manner, and by this meanes; they may with much ease haue many merits, and great store of satisfactions: nor is it any wonder that they talke of such a multitude of these things laid vp in the Churches Treasurie. It is a wonder rather, if the Treasurie of the Church bee not long since so full, that they want soules to bestow them vpon. Yea, and a wonder it may well seeme, if on the other side, there be any man so carelesse of
I himselfe,

himselfe, as to stand in need of them. For he that for his soules health will not fast (as they call fast-nig) so often and so much as they doe require, is a most negligent man of his saluation; and it is pittie that euer he should goe to heauen, or be deliuered from Purgatorie or hell. But those who heare Christ say, and consider what he meaneth, when he saith, *Striue to enter in at the strait gate*; cannot thinke to buy heauen at so easie a rate, nor to make satisfaction for their sins with so sleight a *penance*. They will thinke all little enough, though with *Dauid*, and *Daniel*, and *Ezrah*, they *chasten* and *afflict* their soules with fasting. Nor will they thinke when all is done, to merit heauen, or to satisfie Gods Iustice by it. Let Papists preach their merits while they will, true Christians will be both more penitent, and lesse proud.

FINIS.

Errata.

Pag. 9. in marg. lit. c. Bellar. -- pag. 168, 169. r. pag. 1068, 1069.
 Pag. 10. in marg. lit. a. *dispositionem & ciborum digestionem*. r. *dispositionem & digestionem*. Pag. 14. in marg. lit. a. *flammas*. r. *flammas*.
 Pag. 25. in marg. lit. c. adde in the end, *Filliuc. Tract. 27. part. 2. c. 2. num 42. pag. 28 r.* Pag. 28. in marg. lit. c. *soluant. r. soluant.*
 Pag. 35. in marg. lin. vlt. *pranderet. r. pranderet.*

